

THE  
VOYCE  
OF THE  
CRYER.

Misbound: pt 1

Containing

1. A Denunciation of Gods Judge-  
ments.
2. An Invitacion to Repentance to pre-  
uent the same.

Delivered in two Sermons

By Alexander Vdny B. in Divinity, and Châp-  
laine to his Maestie in Ordinary, and Mini-  
ster of the Gospell at Hawking in Kent.

1. Pet. 4. 17.

For the time yet is come that judgement must begin at the house of  
God.

Aug. de ciuit. Dci.

Tunc manifestus venies inter iugos iudicaturus iustitiae, qui occulit Generat  
iudicamus.



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TO  
THE RIGHT HONORABLE WILLIAM EARLE OF  
PEMBROKE, LORD HERBERT  
of Cardiffe Marmion S. Quintin, Lord  
Steward of his Maiesties Houſhold, Lord  
Warden of the Stanneries of Devon. and  
Cornewall, Gouernour of Portſmouth,  
Chancellour of the Vniuersitie of Oxford,  
Knight of the moft noble Order of the Gar-  
ter, and one of his Maiesties moft  
*Honourable Princely*  
Council.



Right Honourable, there be  
two causes which ſhould  
mooue and force all hearts  
to mourne and lament (the  
feare of evils and loſſe of  
good) these two may come  
in one day, ſaith the Pro-  
phet, there are two ſorts of men, the one good, the  
other

# The Epistle

other euill; good men doe euer sorrow, for this world is their hell; and euill men should euer sorrow and lament, for God is their enemy: the one for the afflictions whiche they seele, the other for the iudgements which they may and doe feare:

*Gregor. Mag.  
s. moral.*

Verba iusti dolore sunt plena. To the wicked Stimultus conscientiae est scelerum pæna.

The times are such as should bedew, the words of good men with lamentation. Quocunque adspiceres lucus gemitusque sonabant, Formaque non taciti funeris intus erat. The godly doe and must take to heart griefe for sin: for thereby God is moued to wrath against vs, the times of griefe besemeth not the seasons of ioy.

*Quid. i. trist. Et 3. Claudian*  
*Hier. in Ets. c.*

Heu quam difficile est imitari gaudia falsae  
Difficile est tristi, fingere, mente, iocum.  
My speech must be short, because I speake of griefe,  
which our times doe require to bee performed of  
all, albeit a few of all doe supply the same: yet  
they to whom the Lord hath bestowed many and  
rare blessings, may and should fill vp the gap. Of  
the which number your L. is a speciall member un-  
der God and his Maiestie in this kingdome for the  
advancement of Gods glory, and all good workes;

which

## Dedicatory.

which godly and noble, and worthy disposition, is knowne to bee in you, the effect is at all occasions proouing the same, to the great comfort of all well disposed people of this land. And as the Scripture Luke 2.52. faith, That as the Lord Jesus, our righteousness, did increase in yeares, stature and wisedome, so he did in the fauour of God and man; and from Christ as the fountaine, these blessings are distilled upon the children of men, according to the measure of Gods dispensation: which Salomon praying for obtained, whose example no question your Lordship hath followed, who not onely haue Gods holy Spirit, mouing you to bee zealous of good workes, whereby Gods great fauour is manifested; and in so great estimation with so mighty a Monarch: but also honoured, respected, loued, by Church and policy, and so by consequent most deserving, that all should haue their eyes and hands directed unto you, as to praise God for so good an instrument, as also to encourage you to goe on in so godly and righteous course of life to the end of this mortall life, and then to enjoy your crowne of life eternall. In consideration of these great gifts bestowed on you, I haue made choise of your honour,

## The Epistle

*Seneca lib. 1.  
cap. 8 de ben.*

and that with great cause, Sive enim illustrem generis prosapiam scrutor, sive devotam in Deum pietatem ruminor, sive summam in literas & studia humaniora, propensionem reputo, sive siugularem in Doctos & literatos quosvis clementian pensito: sive illustres dotes alias, verè dignas considero, optime, inter optimos in venio. And seeing these gifts are extended to many out of your Lordships good inclination, and unto me also, I cannot but say with Aeschines, who when Zocrates schollers did bring gifts unto him in token of their thankfulness, yet Aeschines his affection was comparable with any, albeit worthy of Zocrates, but one thing I freely giue which is my selfe. And seeing I haue receiued fauour at your Lordships hands, I wished I could expresse my thankefulness in greater measure, then my ability will permit: yet I offer my seruice and this myte of my weake labours to your honourable protection, albeit not fit for the presse in so great light, had I not beene vrged by the well affected that heard it. It merits with the security and iniq[ui]ty of the time, my desire is, that it may rouse

vp,

## Dedicatory.

vp, all those that are asleepe in sinne, a double respect makes it due vnto your Lordship, Nimis enim ingratus scytha vel geta fuerim, if I should not acknowledge my particular obligation, and secondly your Lordships propensitie, and ardent study to aduance Gods glory, the safety of his royll Maiestie and welfare of your countrey, for these causes and many more, Libellum mole quidem, sed non pondere exiguum, reue-renter offero, atque inscribo, & hoc qualiuemque monumento, singularem obseruantiam, gratitudinem & charitatem meam declaratam, ac testatam volo, ala-criori animo obtatus multo nobiliora, si facultas voluntati respondere posset.  
And thus ceasing further to trouble your Lord-  
ship, but neuer ceasing to honour and serue you,  
praying the God and father of our Lord Iesus  
Christ the father of glory and mercy, who in  
these last dayes of the world hath drawne vs  
out of darknesse vnto his marueilous light, through  
the Lord Iesus by the spirit in the word, increase,  
preserue, and blesse your honour, with all sort  
of

## Dedicator~~y~~.

of heauenly and earthly blessings, and when yee  
foughten the fight of faith and finished your  
course with ioy, that yee may at the last day, be  
crowned with immortall and eternall glory. *lxxvii*

Your Lordships most bumble

and dutifull to be commanded,

Alexander Udny.



# THE VOICE OF THE CRYER:

*Containing*

## A FEAREFVLL DENVN- CIATION OF GODS IVDGEMENTS.

The Text MATTH. 3.10.

*Now is the axelaid to the root of the trees; before vs every tree which bringeth not forth good fruit, is hewen downe and cast into the fire.*



Mongst the many meanes which the Lord vseth for the conuersione of sinners, to draw them vnto repentance, two are most ordinary, effectuall and common, his Mercies and his Judgements; both ioyned together in one verse, by the sweet singer of Israel; *Of Mercy and of Judgement O Lord God unto them will I sing:* both comprised in this Verse by John Baptiste the forerunner of Christ. Mercy, that

B

Psal. 101.1.

that God had also amongst others, raised vp to preach vnto them the doctrine of Repentance, that as yet they had time, wherein they might repent, that God would accept of their repentance, if it were in sinceritie; that if they did bring forth good fruit, they should not be hewen downe: Judgement, that vnlesse they did bring forth good fruit, they should be hewen downe and cast into the fire: vnlesse they did repent and become new men they shd be condemned, and tormented with the Djuell and his Angels world withoutend.

Before I come to handle the words in particular, diuers things are to be obserued in generall: viz. 1. Concerning the Occasion. 2. The Substance. 3. The Method. 4. The end of this Communion.

Touching the Occasion: thus it was with many of the *Pharisees* and of the *Saduces*, although with others they went out to be partakers of *Johns Ministry*, yet because they accustomed themselves to and outward shew of Religion, without sincerity, presuming vpon the external priuiledge which they had of being *Abrakams seed*, Circumcised as the children of *Abraham*; and therefore that God was bound vnto them, and that being the seede of *Abraham* by generation of the flesh, they were within the Couenant of Grace, and should be saued.

Therefore Saint *John* doth in the words of my Text endeavour to ouerthrow this their presumption, exhorteth them vnto repentance, whereby they might both perswade themselves, and testifie the same vnto others, that they were not bastards but true sonnes; not the children of the Diuell, but the children of *Abraham*, by faith in Christ Iesus. Hence three things may be obserued.

3. Things to  
be obserued.

1. *Obser.*

*Mar. 6. 20.*

First, that many may outwardly submit themselves vnto the Ministry of Gods Word in hearing the same, which yet notwithstanding doe it not in sincerity. The *Pharisees* and the *Saduces* went out as others did, submitted themselves outwardly to the Ministry of Gods Word preached by *John*, and yet in hypocrisie: thus did *Herod*, of whom it is recorded that he reuerenced *John*, and when he heard him, he did many things,

and

and heard him gladly, and yet in hypocrisie : thus did *Simon Magnus*, of whom it is written, that *hee boleened also and was Baptized, and continued with Philip, and wondred when hee saw the signes, and great miracles which were done*; thus I feare many of vs doe ; we come but in hypocrisie, we heare but in hypocrisie, this commeth to passe either when we heare to be scene of men, and respected by them, or when we heare for nouelties sake, or when we heare for feare of punishment sake, or when we heare that we may carpe & cauel at that which we heare, or when we heare for any other respect then for the glory of God and our owne saluation. And as in the hearing of Gods Word, so likewise in the receiuing of the Sacrament, in Prayer, in giuing Almes, in Fasting, and they may be done in hypocrisie.

This may teach vs to be diligent and carefull, that when either we heare Gods Word, or performe any other part of his seruice, we may doe it in sincritie, as true *Nathanaels*, without guile.

Secondly, that the Ministers of Gods word ought to take *2. Obsr.* notice of their hearers, of the vices whereunto they are giuen, and accordingly to rebuke them for the same : when *John* saw many of the *Pharises* and *Saduces*, and knew (no doubt by the revelation of Gods spirit) that they were come in hypocrisie, he rouseth them vp with this alarum, *Now also is the axe laid to the root of the tree* : thus did our Sauiour Christ at diuers times, some come to him in hypocrisie, some in sincrity, accordingly he behaued himselfe towards either. This will be profitable towards Preachers, this will be profitable for hearers, hereby Gods glory shall be aduanced, the kingdome of the diuell and finne destroyed : shall it not be profitable for Preachers when they can distinguishe betwixt chaffe and corne, when they out of a good conscience can approue themselues to be right dispossers of the mysteries of Gods kingdome; to be such, as without respect of persons endeauour to beat downe finne, and ouerthrow the kingdome of Sathan ? Shall it not be profitable for hearers, when by the lanterne of Gods word, they shall see euен the secrets of their heart discouered, their most neere and

deere sinnes rebuked? Will it not be for the aduancement of Gods glory, when both Preachers and Hearers, in speaking and hearing, conforme themselves vnto Gods will, Preachers by a confisconable rebuking of sinne; Hearers, by a confisconable practize of Gods word, for reppressing sinne; and when sinnes are thus particularly rebuked by the ministry of Gods word, they must needs goe to wracke, and so the kingdome of the diuell ouerthrowne.

This serueth for exhortation both vnto Preachers and people; Preachers, that they may with the eye of discretion, distinguishe betwixt their hearers, taking particular notice of their chiefeſt vices, that with an holy and bold resolution to rebuke them for the ſame, without respect of persons; let them with *Nathan tell David, thou art the man*; with *John the Baptift, tell Herod, it is not lawfull for him to haue his brother Philipps wife*; and here vnto the *Pharises*. Now alſo is the axe, &c. People, that they may willingly ſubmit themſelues vnto the reprooſe of Gods word: Art thou wounded? ſuffer thy wound to be lanced. Art thou ſick? be contented to take bitter pills, that thou maieſt be whole. Dofſt thou come an hypocrite? let Gods word ſharper then any two-edged ſword meet with thee, that thou maieſt goe away a ſincere Christian, eſteeme them moſt, which doe leaſt ſooth thee vp in thy ſinnes, and account them not alwayes thy beſt friends which ſowe pillowes vnder thy arme-holes, which proclaime peace when there is warre, which tell thee thou art reconciled vnto God, when thou knoweft that thou doeſt not ſeate nor ſerue him, which caſt thee aſleep in the bed of ſecurity, which moue thee rather to applaud them, then to mourne for thy ſelfe, and for thine owne ſinnes, which both thou haſt and doſt commit againſt God.

Thirdly, that no externall benefit, blessing, or prerogatiue beſtowed either vpon our ſelues, or our predeceſſors, can make vs happy, vnfleſſe we liue an holy and ſanctified life according to Gods will reuealed in his word, and the holy conuerſation of thoſe, for whose ſakes we eſteeme our ſelues bleſſed. The Pharises and Saduces diſcended of Abraham according

ding to the flesh, did therefore account themselves to be happy; whose error in judgement, as St. John doth here reprehend, so our Saviour at another time, *If ye were Abraham's children, ye would do the works of Abraham*: and againe, *Ye are of your father the devil, and the lust of your father ye will do*: Behold therefore (saith Paul, confirming this doctrine) *the bountifulnesse and favouritie of God, towards them which have fallen severitie, but toward thee bountifulnesse, if thou continue in his bountifulnesse, or else thou shal also be cut off*. And againe, for *Circumcision verely is profitable if thou do the Law, but if thou bee a transgressor of the Law, thy circumcision is made uncircumcision*.

What shall it availe thee to discide of good parents, if thou dost not imitate them in holinesse and sanctification? yea, this shall tend more to thy condemnation, then to thy saluation or consolation: example we haue of this in *Hophni*, and *Phinias*, the two sonnes of *Ely*, who was the Priest of the most high God, that for their wickednesse were slaine in battell; and their posterite was rooted out for euer before the Lord. *Danials* *scr. s.* was a man after Gods owne heart, yet hereby neither was *Ab-* <sup>Quid prodest  
tibi pium salutis  
naturis nomen  
lettice in libri, pec habens  
pietatem in  
morsibus?</sup> *1 Sam. 4. 17.*  
*solon* preserued from hanging, *Ammon* or *Adoniab* from being killed, neither was it sufficient for *Iudas* that he was a Disciple of Christ, because he did not imitate the righteousness of Christ. The *Israelites* did eate Manna from heauen, the food of Angels, and yet died because of contempt. Not to multiply examples, as the Idolatry of *Terah*, did not hinder *Abraham* <sup>Quid proposit  
cam quod filius  
fuit Noe, aut  
quid vocis A-</sup> *fus* *Noe, aut  
braham quid  
patrem habuit  
Tare luctorum  
deorum custo-*  
*Cham*, that his father *Noah* was a holy and just man. Greater cause haue parents to boast of their religious children, then children of their religious parents.

The Reasons of this Doctrine are these: First, in respect that if true happiness did proceed from any external privilege or prerogative, then Christ Jesus were not the onely or true ground of mans saluation, we might be happy without him; but there is no happiness without Christ, *by him we are reconciled unto God*, & therefore no extermal prerogative doth availe at all, *the last man shall live by his faith in him*.

Secondly, in respect of the Couenant betwixt God and *A-* <sup>1. Reason.</sup>  
*brabam*,

**Gen. 17.9.** *braham, which was, that God should be the God of Abraham, and his posterite also; wherunto there was a condition annexed, that Abraham and his seed after him in their generations for euer should keepe the couenant of God, wherein if they did faile, in making defection from God, then the Lord was not bound to performe his part of the Couenant towards them: now they hauing broken their part of the Couenant, in making defection from God; therefore this exterrall priuiledge in being the seed of Abraham, doth not free them from Gods judgements: when the righteous man falleth from his righteoufesse and committeth iniquitie, he shall dye in sinne, and his righteous deeds, which he hath done, shall not be remembred.*

**3. Reason.**

Thirdly, because if there shalbee any true happinesse to the wicked, for claiming affinity to the Saints, then there shalbe a liberty to sinne, hauing this as a pretext of their sinne; yea it shalbe more offensiu to the Saints, whereby there shalbe a doore opened, whereby others might sinne.

*Si mandata domini custodi- dres scriberis cum electis, si autem prae- sea quis man- dant domino aliiquid boni, ad ecclesias ho- noris, hoc eris apud deum quam sutorius tra.* *Eus. b. lib. 3. hist. eccl. 1. lib. de pa- diacis impio Gai.*

The vies of this doctrine are diuerse; and first it reproueth the Papist, who affirme, that by their workes, *de congruo & condigno*, (that it is by the good workes of others) men may be sauued. The originall of this error, was inuented by one *Hermes*, to whom (as they alledge) an Angell did appearre, praising him for his good workes, who said, if thou keepest the Commandementes of God, thou shalbe written with the elect, but if thou do more good workes, then the Lord hath commanded, that thou shalbe more honorable before God then thou was to be.

This testimony is worthy of small credit, seeing euer his whole workes are repudiated by those of greatest Antiquity, amongst the learned, *Ensebius*, and *Terullian*, *S. Hierome*.

*Bez. in cap. 2. more then they are bound to doe, this is not the way to ap- ad Colof. 2. 22. pear righteous before the Lord: The Patriarches did obserue the Ceremoniall Law, yet hereby they could not be iustified,*

*Rom. 3. 24. For by the workes of the Law, shall no flesh be iustified before God: we are iustified freely by his grace, through the Redemption that*

that is in Christ Iesus; when euē such as are most holy haue done all what they can, they may say *ihey are but unprofitable* Luke 17. 10. seruants: if those who haue had the greatest measure of sanctification, were not of sufficiencie to deliuere themselves from the power of death, how much lesse are we able, *whiche pull ini-*  
*quicie with the cords of vanity, and draw sinne unto vs as with*  
*cart ropes;* this extēnt goeth further: In that the Spirit saith, *There is none that sinnew is not, and doth good, no not one:* If then the Papist did but awake, and see a sight of his owne sinnes, hee would go out of himselfe, and from all earthly helpe, & cloath himselfe with the righteousnessesse of Christ; yea euē many of them being summoned by death, the Law accusing them, their conscience tormenting, the iudge condemning them, reason conuincing them, and Sathan ready to execute the sentence of iudgement vpon them, are forced to foregoe their errors, and consent to the truth of this Doctrine, that there is no saluation but in the blood of Christ crucified: if they would take notice of good werkes, they may finde that they are the proper gift of God, not inherent in them, or an acquired habit by them, but onely by imputation of Christis righteousnessesse.

The seconde vse of this Doctrine, is to distinguishe betwixt the godly and the wicked; the godly are neuer at rest, neither haue peace of conscience, for any externall benefit bestowed vpon them, vntill they haue an inward fense and feeling of Gods mercy in their hearts, whereby they are powerfully through the Spirit of regeneration, to perorme the works of sanctification, and to make Gods benefits tokens of their loue, by obedience to his will: the wicked by contrary, presume vpon outward blessings, and externall prerogatiues, resting vpon them without any further endeauerour for holinessse in life and conversation.

The third vse of this Doctrine is for exhortation; doe not account your selues happy for any earthly benefit, vntille it be sanctified, neither labour for any, but so farre as they haue relation to Christ. Wealthy *Job* became quickly poore, the honour of *Herod* consumed with vermine, *Sampson* lost his strength, *Dives* with his riches perished: Reioyce not euē in

the

*Discutē bona  
merita tua &  
videbis quia  
dona sunt  
mea. Auguſt.  
de 6. Apoſt.  
ter. 2.*

2. Vſe.

3. Vſe.

the Gospell it selfe, without profit thereby, for if thou doest abuse it, or contemne it, God will remoue it; *if God spared not the naturall branches, take heed least he also spare not thee:* thou art but a wilde Olieue; get thee vnto Christ as a branch ingrafted into this stocke; and being incorporated, and as it were become one with him, keepe with all diligence that prerogatiue, that nothing divert thee from him. If the Heathen could say vnto his Countreymen the *Athenians*, when they committed any offence, certainly our enemies the *Lacedemonians* would not haue done thus, thereby to diswade them from their lewde behaviour; much more wee which are created according to Gods owne image, which weare the badge and cognizance of Christians, leaue both in respect of that nobility which wee haue in Christ, and that glorious eternitie which wee hope for whetu mortality shall bee swallowed vp of life; to abstaine from relying vpon any extermal prerogatiue, but onely as wee are in Christ, of whom we are denominated Christians: thus of the occasion.

• Mat.4.6.

Isaiah 5.4.

Ibid.4.

Touching the substance, it containeth matter both of mercy and of judgement, which were the two parts wherein the ministry of *John* consisted, as it was foretold of him: so likewise here he doth faithfully execute and performe both. The whole speech is figuratiue and allegorically, which may be thus resolued: God is compared to an husbandman, who had planted a vineyard in *India*, namely his Church, which from time to time he had manured and dressed, *What could I haue done more to my vineyard than I haue not done unto it?* The people are compared vnto trees, of which the Lord saith, *I looked that it shoulde haue brought forth grapes:* The ministry of *John* to an axe, that will cut quickly; either to hasten to damnation, or to saluation: By the rootes of the trees, are meant the soules and consciences of men, to which the word is well applyed: The hewing down and casting into the fire, signifieth the finall sentence which at the great day shall be executed vpon such, as at the hearing of the Gospell preached, remaine vnfruitfull: so y<sup>e</sup> it is thus much in effect, as if *John* had said vnto them; as trees when they neither blossom in the summer, nor render increase in the time of reaping,

*Hoc non fa-*  
*cercunt Laco-*  
*demony.*

reaping, notwithstanding of their planting and pruning, are fit for nothing but to be cut downe and cast into the fire: euen so likewise ye for all your glorious shewes, vniess ye take heed vnto your selues, and bring forth fruit worthy amendment of life, shall by the power of my ministery, be hewen downe & cast into the fire, euen prepared and fitted for eternall destruction.

Hence two things may be noted from this Allegorie: First, touching the husbandman, hee is God; thus hee writheth of himselfe, thus our Saviour testifieth of him: an husbandman, in respect he is the first planter of his Church: as also because he is the continuall dresser and manurer of the same: an husbandman in whom we may behold both skilfullnesse, and painefullnesse, in hedging it, gathering out the stones of it, building a tower therein, purging it, pruning it; and carefullnesse to plant it with the best plants, to hedge it, to watch ouer it, to defend it from wilde Boares, and Foxes: and patience in looking and waiting from time to time, from yeare to yeare, that it may bring forth good fruit.

Touching his husbandry it is the Church so named in many places of Scripture, and that in diuers respects; as a vineyard hath neede of planting, watering, pruning, purging, digging, & dunging; so the Church hath neede of planting, watering, Cant.2.12. pruning and purging; as vineyards are not every where, but there where they are planted; so the Church is not every where, but there where the Lord hath planted the same: as in Ezek.17.6. a vineyard there are Vines; so in the Church is Iesus Christ, the true Vine-tree of life, whose branches are all such as by faith cleaue vnto him, which abound in fruite, and bring forth pleasant grapes, euen the gifts and graces of Gods Spirit: as the grapes are gathered and pressed out; so are the members of Gods Church, their faith, patience, experiance, and hope, are manifested; are not teares pressed out? yea oftentimes their blood for the testimony of a good conscience: finally, as in a vineyard all the trees are not fruitless, but some prouing barren, are cut downe and cast into the fire; so in the Church, all are not living branches of this true Vine, many prove fruitless, and therefore shall be taken away and perish: Wherefore see-

Isai 5.2.  
Ier.2.21.  
John 15.1.

Psal.80.9.  
Cant.2.12.

Isai.3.14.

Ezek.17.6.

1 Cor.3.6.

ing God is the husbandman, & the Church is his Vineyard, let vs pray vnto him, that such as are not yet planted, may by him be transplanted from their old stocke *Adam*, and may bee ingrafted vpon the roote of *Iesse* Iesus Christ, and that such as are already ingrafted, may bring forth good fruit. God hath bene painfull about vs, he hath beeene carefull ouer vs, he hath beeene patient, waiting for our fruitfulness; he might have digged vs downe long agoe, hath he spared vs yet. O then let vs not prove barren, but fruitful in good works! Thus of the substance.

Touching the Method, *St. John* denounces judgement, to rouse them from their securitie, and awaken their sleepie consciences, calling them a generation of Vipers, bidding them amend their liues, and repent them of their sinnes, telling them now also *The Axe is laid to the roote of the tree*, and that vni-lesse that they did bring forth good fruit, they should bee *hewen downe and cast into the fire*; and yet vnder this, he doth also offer them mercy, that if they did bring forth fruit worthy of amendment of life, they should not bee hewen downe, but perpetually fained.

Hence two things may be obserued; First, that the Law must precede the Gospell. Secondly, that the Gospell is to bee conjoyned vnto the Law, and to accompany the same.

For the first, the Law must precede the Gospell, the Ministers of Gods word must first denounce judgement out of the Law against sinne, before they proclaime mercies out of the Gospell vnto sinners; thus dealt God with *Adam* before his fall, *In that day that thou eateſt thou shalt die the death*: so also before the gowing of the Law, there were thunders, lightnings, yea Mount *Sinai* was all in fire and smoake, the trumpet sounding exceeding loud, and the Mountaines trembled, and all the people were afraid of death. Thus *Isaiah* began his prophesie; thus did *Isaiah* begin his; thus our Saviour Christ; thus *Peter*; thus the Apostle *Paul*; and thus *S. John* in the words of my Text.

The Reasons hereof are these: First, because hereby the pride and corruption of our nature is cast downe, by the Law.

As

Gen.2.27.

Isai.1.4.

Ioei.1.8, 12.

Matt.4.17.

Act.2.36.

Roma.3.18.

2. Reason.

As in a glasse we behold and attaine a knowledge of our owne infirmities, as the Apostle Paul saith, *I knew not finnes but by the Law, for I had not knowne lust, except the Law had said, thou shalt not lust.* Secondly, hereby our consciences are pricked in respect of our sinnes, as the Ioues were when they came vnto the Apostles, said, *Athen and brebren what shall we doe?* Thirdly, because hereby impentent sinners shoule haue no cloake, whereby they might pretend ignorance, or vpon presumption apply Gods mercies vnto themselues, which doe not belong vnto them.

Rom.7.7.

2. Reason.

Act.3.17.

3. Reason.

The vse of this Doctrine, is both for reprehension, and exhortation; for reprehension vnto such as doe not preach the Law, & vnto such as cannot abide to heare the Law preached, such do not imitate Iesus Christ aright, who told his hearers, *That vntesse they did repente, they shoule all likewise perishe.* Some vngaine cannot abide to heare the Law preached, they are all for mercy, the Gospell, saluation; and yet they liue contemners of mercie, enemies of the Gospell, despisers of grace and saluation; they desire to finne securely, to haue pillowes sowed under their armes; they neglect their duty towards God, by their Adeliane, prophannelle, ingratitude, idolatry, blasphemy, prophanation of the Sabbath, and yet would heare of nothing but mercy; they neglect their duty towards their neighbour, by their disobedience and maliciousnesse, vncleanesse, theft, falsehood, covetousnesse, drunckenesse, and yet would heare of nothing but mercy; they would haue plasters before they bee wounded, physicke before they be sick, cordials before they haue corrausives, which is absurd.

2. Use.

For exhortation, that Preachers lift vp their voyce like a trumpet, and to tell the people of their finnes, threatening Gods judgements against them for the same vntesse they do repente. Vnto people, to endure patiently the threatenings of Gods word, to be so much the more willing to heare them, because they will awake you vp from your finnes, and call your conscience that ye may abandon them, yea when ye come to the hearing of Gods word, make this reckoning, to bee rebuked, periwading your selues, the lesse ye are soothed, the more

2. Use.

profitable shall it be for you.

For the second, the Gospele must be conioyned vnto the Law : *Iohn*, although he doth denounce iudgement, yet if they would bring forth good fruit, he doth also offer them mercy ; thus did *Nathan* vnto *David*, *Isaias* vnto the *Lumes*, and Christ vnto his Hearers. The Reasons herof are these ; first, because the preaching of the Law, doth properly belong to such as are impenitent and not converted, vnto such as continue in their sinne, vnto hypocrites and securie Christians, according to that of the Apostle, *The Law is not given unto a righteous man, but unto the lawlesse and disobedient* : whereas the Gospele doth belong vnto the penitent, to such as are poore in spirit, and contrite in heart. Secondly, because as wicked men are more terrifid from siane by Comminations from the Law, so the godly by Gods mercies proclaimed in the Gospele.

*Gal.3.2.*

Thirdly, because the Law onely teacheth vs what we shoule be, the Gospele how we may be such. Fourthly, because the Law without the Gospele is iaeffectuall; *By the works of the Law shall no flesh be iustified; the letter killeth, but the spirit giveth life*; *The Law is the Ministeration of condemnation, the Gospele, the ministeration of rightconscience, couering our finnes, healing our diseases, offering free remission of finnes by Jesus Christ, vnto all which as beleue in him.*

*Rom.3.20.*  
*2 Cor.3.6.*  
*Ibid.9.*

This serueth both for Exhortation and Reproose: Exhortation to vs, to distinguishe betwixt the Law and the Gospele, betwixt the threatnings against impenitent sinnes, and the promises vnto the penitent, that they preach the Law vnto such as haue most neede, and the Gospele vnto such as haue most need of it; as also because they cannot exactly distinguishe of their hearers, therefore let both be conioyned together, that neither the penitent de pare by the preaching of the Law, nor the impenitent presume by preaching of the Gospele, vnto the people to prepare themselues, either for threatnings or comforts, according vnto their present estate : threatnings if they are impenitent, comfort if they are cast downe through the consideration of their finnes: as also to be carefull in the application of Gods word, that they doe not apply the Gospele vnto

vnto them selues, continuing in sorne ; neither the Law, if they truely repent them of the same.

This shoulde teach vs, when either preaching nothing but judgement, or nothing but mercy ; by the former terrifiyng Gods children, by the latter imboldning the wicked : this reprocheth the people, which either looke still for mercy, or still for judgement, and which either out of a conceit of the sinceriety of their owne hearts, apply mercies vnto them selues, and judgement belongeth vnto them ; or out of a needless or wrong suspicion of their owne hypocrisie, apply Gods judgements vnto them selues, when as mercies are propounded vnto them, and they are the children of God. Thus of Method.

Touching the End why Saint John doth thus threaten them : It was that they might take notice of their present and miserable estate, and whilest they had time might repent, and so escape the danger. Hence this obseruation doth arise :

That before God doth inflict any judgement, he giueth aduertisement and warning thereof, that it may be preuented : thus he did vnto the first World, vnto the sinfull Cities, vnto the *Ninivites* ; thus did our Sauour vnto *Ierusalem*, he gaue warning of that lamentable destruction, yea before it came to passe, divers signes did appere, aduertisements for desolation, as *Iosephus* doth relate : and did not God giue vs sufficient warning, and aduertisement of those iudgements which of late haue fallen vpon this Lande thus doth John at this time to the *Pharisees*.

And John doth this, first that those his aduertisements and warnings might moue vs to repentence ; this effect they wrought both in wicked *Abab*, and likewise in the *Ninivites* : the hunter doth not disquiet his prey, but rather waits till it rest, that he may thrust it through ; but God doth rouse vs vp, least we be thrust through. Secondly, that the wicked may be the more inexcusable, yea & forced to approue of Gods judgements when they fall vpon them.

This serueth for Instruction, Exhortation, and Reprehension : Instruction, to shew vs the truth of that excellent com-

fort, that God doth not delight in the death of a sinner, if he were desirous to destroy he needeth not to give vs warning, but because he is unwilling we should perish, he doth give vs admonition of our danger that we may repent.

*Ioel 2.14.*

Exhortation; seeing it hath pleased God to give vs warning, O let vs in time take warning, let vs humble our selues under the mightie hand of God; let vs rent our hearts and not our garments, and returne unto the Lord; wee shall finde him mercifull and gracious, slow to anger, and of great kindness.

*Ier.29.29.*

Reprobation; we haue not taken to heart Gods aduertisements and warnings: the Lord may complaine of vs as he did of his owne people, *that we would not beare*: great iudgements haue sealed vpon vs already, greater may, as they are daily threatened, because we doe not heare. Both the *Israelites* and the *Jewes* were led into captiuitie, the one vnto *Syria*, the other vnto *Babylon*, because they would not heate, they despised those warnings which were offered: did not the *Spaniard* in 88. seeke the destruction of this Land, as he doth now: did not the Papists, *Anno 1605.* in that horrible Gun-powder treason, plot the death both of Church and Common-wealth? Doe not innumerable Locusts of the botomelesse pit of hell, feast by the dinell and that Romish Antichrist, swarne in this Land? Hath not there beeene such a Pestilence of late, that the like was never amongst vs? How many haue died by famine at home, by the Seas and Sword of the enemy abroad? yet for all thole aduertisements we neglect Pietie, profane Gods Sabbath, blasphemie his name, omit the duties both of the first and second Table: where is our amendment and conuerstion vnto the Lord, wee rather increase then decrease in wickednesse? and is not this one euident token that the Lord will yet poure an heauier judgement vpon vs, Trebellious Nation, contempning the day of our visitation, therefore as *Hosea* said to *Judah*, loe I say to *Britaine*, *Heare the word of the Lord* you children of *Britaine*, for the Lord hathe a controversy with the Inhabitants of the Land, because that there is no mercy nor trauay, nor knowledge of God in the Land: by swearing, and lying, and

*Hosea 4.1.2.  
3-4.*

*killing,*

killing, and slaying, and whoredome, they breake out, and bloud  
tonges, bloud; therefore shall the Land mowne, and every one  
that dwelleth therin, shall be cut off, &c. We feare the sword it  
may seaze vpon vs, let vs then repent in time of all our sinnes.  
In taking to heart the iudgements threatened, let vs make vse  
of our time of peace, in being zealous of Gods glory and our  
owne saluation; let vs turne to our first loue, from whence we  
are fallen, ere the Lord make a full end of vs let vs imitate such  
as feared the word of the Lord among the seruants of *Pbs* - Exod.9.20.  
*rash*, who being warned by *Moses*, made their seruants and  
their entell to flye into the houes; let vs, I say, take warning  
in time, least iudgements seaze, as vpon the *Sodomites* in the  
like kinde, take vs at ymwares, whilst we expect no such thing.  
These of the end.

Now also is the Generall, both touching the Occasion, Substance,  
Method, and end of this Commination: I come now to speake  
of the words in particular.

*Now also is the axe laid to the root of the trees, therefore every tree which bringeth not forth good fruit, is bewne downe  
and cast into the fire.*

**T**hese words containe a denunciation of judgement; con-  
fift of these three parts, which all concerne the same. 1. A  
publike Proclamation of judgement, *Now also is the axe laid  
to the root of the trees.* 2. The extensio[n], or generality of this  
judgement, *every tree that bringeth not.* 3. The Execution,  
accompanying the contempt of the former Proclamation, *is  
bewne downe and cast into the fire.* Of these in order.

Touching the Proclamation, *Now also is the axe laid to the root of the trees*, these four things are to be considered. 1. The Time (*Now also.*) 2. The Instrument (*the axe.*) 3. The vise of  
this Instrument (*is laid.*) 4. The Subject (*vnto the root of the  
trees.*)

Concerning the first, the Time, *Now also*, the present tense  
is put for the future, as is vsually in the Scriptures; noting vnto  
vs not onely the certainty of Gods judgements, but also that  
when

when mercies are despised, judgements shall come.

For the second, all the threatening, punishments and judgments, which the Lord hath pronounced in his word, either in generall or particular, shall as certainly come to passe, as if already they were past; although vncertaine vnto vs, either in respect of the time when, or the manner how they shall be executed: hence is it that God is called by *Daniel Palmoni*, that is, a secret numberer, as knowing the time when to performe his promise, either of mercy or of judgement: hence the *Psalms* faith, *when I shall take a convenient time, I will judge righteousely;* that is, when I see my time (saith God) to helpe your miseries I will come and set all things in order. Thus did the first world finde them, thus the *Sodomites*, thus the *Egyptians*, thus the *Israelites* when they were in captivity; thus *Nebuchadnezzar*, thus *Pharaoh*, thus *Saul*. And as his Judgements, so also his Promises shall as certainly come to passe, as if already they were past, all which are in Christ Iesus yea and Amen; God himselfe being yesterday and to day, euer the same for ever,

*Reasons.*  
*Act. 17.30.*

The Reasons hereof are these. 1. The vngchangeablenesse of his will, *with whom is no shadow of changing or alteration:* he hath appointed a day in which he will judge the world in righteousness; in which he will both execute both generall and particular judgement. 2. His ability and power to performe what he hath decreed; many may lay downe a purpose and resolution, which they are not able to bring to passe, but God hath decreed that he hath power to accomplish. 3. For the comfort of Gods children, least they should despaire.

But it may be demanded, 1. whether all those judgements which are threatened shall certainly be accomplished. 2. Why the Lord doth conceale the particular time of his coming, either to judgement or mercy. 3. Why God doth deferre to deliver his owne children from wicked men, and doth not execute judgement vpon them when they doe sinne against him.

To the first I answer, that Gods judgements are threatened against vs conditionally, if we doe not repent, if we doe continue

stue in sinne ; otherwise, if we doe not repente, and forsake our finnes, they shall either not sente vpon vs at all, or otherwise in mercy, not in iustice ; hence commonly they haue this conditionall coniunction, as annexed vnto them, If ye do not amende as when we intend any louney, we vnderstand, if it shall please the Lord ; so when the Lord sticke he will destroy vs, we are to take it as appertaining vnto vs, if we doe continue in our finnes.

To the second I answer, that the Lord doth conceale the particular time of his comming, either vnto iudgement or vnto Mercy, both for the triall and humiliation of his owne children, and for the furtherance of wicked men vnto repentance, because the more vncertaine iudgements, when they shall come, the more shalld these hasten their repentance, that they may prevent the same ; the more, I say, they shalld prepare themselves by repentance to auoid iudgement, that they may be partakers of mercies.

To the third I answer, that God doth delay to execute his iudgements vpon wicked men (most commonly) to draw them vnto repeataunce ; and doth deserte to deliuere his owne children from them, but that they may be truely humbled, and that they may call vpon him, acknowledging by whom they are deliuered, yea that hereby greater evils may be prevented ; after which manner, the Lord for a long time did exercise his seruant *Danid*, whom his fauful God did not suffer to be tempted aboue that which he was able to beare, but at length deliuered him from them all, all things working together for the best to such as loue God.

The Vses of this Doctrine are both for Reprehension and Exhortation : Reprehension to wicked men, which through the lusts of their owne flesh promise vnto themselves liberty, saying, where is the promise of his comming ? euen as if God were infatible, his word false, and his delay in executing judgments, were a certaine argument either he could not, or would not execute them all. Notwithstanding of their contempte of this kinde, there were some in the Primitive Church, such as *Basilides*, *Thessalus*, *Simeon Magus* : and after them the Hereticks

ticks called *Gnostics*, as the Ecclesiastical Histories make mention, their sinne died not with them; the diuell in this last and worst age hath consented the same to spring vp againe, and that in four sorts of people, *Anabaptists*, *Anabaptists*, *Papists*, and formall *Protestants*. *Anabaptists*, which live neither fearing the tormentes of hell, nor desiring the joyes of heauen, fearing neither ; who say with *Pharaoh*, *Who is the Lord, that has us shold serue him?* *Anabaptists*, which condemne all obedience vnto Magistrates, teaching that ciuill iurisdiction is unlawfull. *Papists*, which give liberty to prophanie, vniustice, covetousnesse, &c. Prophanenesse in setting vp a new Priesthood, offering (as they say) a Sacrifice for the quicke and the dead, whereby they abolish the Mediation and Sacrifice of Christ : Injustice in deposing Kings, and making Subjects to rebell against them : Covetousnesse, for selling Pardoss for finnes for 1000, yeares to come, yea making men to despaire of their owne saluation, teaching that we cannot be assured of the kingdome of heauen, without a speciall revelation. Formall *Protestants*, which turne the Counsels of Gods Election into wantonnesse ; reasoning thus, If I be elected vnto saluation I shall be saved, how badly so euer I live, or if I be appointed vnto damnation, so it shal come to passe, because Gods counsell is unchangeable. By those horrible Blasphemies Gods judgements are abused, the grace of God by them turned into the liberty of sinne.

Exhortation vnto vs all, timely to repente vs of our sinnes ; Gods judgements may seaze vpon vs, whilst we are most secure, when we are least aware : we are as grasse which withereth, and as the flower which fadeth, the breath of the Lord may soone blow vpon vs for our destruction. In Paradise men might haue liued or died, now we liue and must dye : we are changed from grace and glory into sorrow and miserie ; before sinne nothing could change vs, now every thing doth change vs ; asone saith of Death, so it may be laid of other Judgements, They may be deferred, not remoued, they shall come when thou wouldest not, they shall come when thou knowest not ; when winter commeth we waxe old, when age

*Mortes potes  
deserte, non sum  
ferre, venies &  
finalia, venies  
quando necis.  
August.*

com-

commeth then we become withered; when sicknesse commeth, then we become weake; death will come, and then we shall dye: the cloathes we weare vpon our bakes, the Sunne setting ouer our heads, the graues vnder our feete; yes, the meat which goeth into our bellies, telleth vs we must decay: one creature doth furnissh another vnto judgement; the fish in the sea, the fowles in the ayre, the beasts on the ground, the one day living in their elements, the other day drested for our meat, giue vs warning: our fathers summond vs, and we our children. To the graue we carry others, others shall carry vs to this bed whereli all must sleepe. Hence *Jacob* called his life a *Gen.47.9.* pilgrimage, *Paul* his life a race, *David* himselfe a worme and *Psal. 32.6.* not a man. A Pilgrimage hath an end, a race bath a strop, a worme is trodden downe vnder-feet: and all this is to teach, that we must dye. Wherefore I say, seeing both the particular judgement of death, and other threatened are certaine, haue we not all cause speedily to repent vs of our sins, that both others may be preuened, and when we dye, our death may be the beginning of endlessse joy of life euclastling?

For the second, when the time of grace and saluation is offered (not imbraced, then iudgements shall come; the people of the *Jewes* had a time of repentance, the ministry of the Law and the Prophets, now also haue they a time of judgement, vngesse they did repente) for the contempt of so great a mercy offered: the destruction of the old World by the inundation of waters, for their contempt of the ministry of *Noah*; the horrible confusion of *Corah*, *Dathan*, and *Abiram* in the dayes of *Moses*; the wickednesse of *Saul* in the dayes of *Samuel*; the contempt of the *Israelites* after their deliuerance from *Babylon* and *Affrys*, being like the Blackamoore which doth not chang his colour, or the Leopard his spots: and the iudgements which seazed vpon them, clearely confirme this point. The *Jewes* had many both painfull and faithfull Teachers, yet they would not imbrace the mercy offered: Christ the light of the world, him they did crucifie, *Pan* famous throughout all the world, who had preached even from *Ilyricum* vnto *Spanie*, for him they laid wait, that they might kill him, many others they had but all in vain,

Tripart. hist.

vaine, they would not heare. What followed vpon this? most  
scarefull iudgements: within two and forty years after the  
ascension of Christ, *Ierusalem* was destroyed by *Titus* the son  
of *Vespasian*, and the whole land of *Palestina*, at this day all  
groaneth vnder the *Turke*/b thralldonne. The *Primitiue Church*  
for the contempt, did also undergoe most scarefull iudgements.  
The *Romans* for their contempt, were ouerthrownes by the  
*Goths* and *Vandales*, and forced to forsake the ancient *Septicoller*,  
and make their residence in *Campus Maritus*, where *Rome*  
standeth at this day. The *Citizens of Ephesus*, *Colosse*, and *Cor-*  
*inth* for their contempt, were by fire from heaven, by the  
earthquake and pestilence destroyed: to come nigher home,  
*England* had her dayes of peace, which being abuſed, followed  
the scourge of *Queene Mary*, whereby many thouſands lost  
their liues; yea, euen of late God hath in diuers things viſi-  
ted vs, by *Famine*, *Pestilence*, and euen for our contempt of  
mercies offerte, which yet if we doe refuse and reiect, greater  
iudgements shall ceaſe vpon vs.

The Reasons hereof are these. 1. In respect of the Justice of  
God, which muſt needs take place, where Mercy is reiecteſ.

2. The Glory of God, which is euen purchased by inflicting

iudgements vpon contemners.

3. The Uſe of this point is for exhortation vnto vs all, that ſee-  
ing we haue this day of mercy wherein we may repente, euen to  
embrace this occation of the ſame, leſt our impenitency open a  
doore to Gods iudgements.

4. O *Britaine* thou haſt a day wherein God offerte mercy vnto thee, by the Preaching of the Word, ſaying vnto thee, as  
our Sauiour vnto *Ierusalem*, *O Ierusalem, Ierusalem*, faire would  
*I haue gathered thee, as the hen gathereth her chickens*, but what  
may be complained of? *but thou wouldest not*. If time be ne-  
glected, ſhall there ſtill be more for repenteſce? no assuredly,  
therefore the Apostle ſaith, *To day, if yee will heare his voice,*  
*harden not your hearts*. Let vs draw neare vnto the Lord while  
he calleth, for then he will be found of vs in the day of ſalua-  
tion.

*Ecclesi. 3.1.2.4.* *To all things there is an appointed time, and a time to every*  
*purpose under the heauen; a time to be borne, and a time to dye;*

Heb.4:

a time to weep, and a time to laugh; a time to mourn, and a time to dance. Soun of man write the time of the day, even of the same day the King of Babylon set himself against Ierusalem upon the same day. The time of the King of Iudah his prophanation, and as some thinke, is noted in this ironicall phrase; *This is the day of our King.* By the contrary, such as mourne and are grieved at the afflictions of Joseph, are marked in the forehead with the letter *Tau*; they shall haue their day of gladnesse, glad tidings of great joy; let vs watch and be sober, lest the Master finde vs sleeping, and lo instead of joy, we get sorrow; let vs make yle of our time whilst we haue it; let vs embrace mercy whilst it is offred, for death may soone take hold of vs, *Sor. ap. panionem* delay not the least houre, for late repentance is seldom true; *11. a. y. d. off* *vers.* let vs daily call to minde Hieromes continuall Meditation; *Hiero. in Mat.* *Wbster I sleepe or wake, or wheresoever I doe, I haue the sound of that terrible trumpet knelling in mine eares;* *O ye dead* *25. Ep. in Epist.* arise and come unto iudgement. Thus of the Time.

Concerning the second point, the Instrument, an Axe: In the holy tongue דָּבָר. *Dens. Chap. 20. ver. 19. בְּשֵׁבֶת. Psal.* 3. Point. *Deut. 19. 5.* *71. 6. בְּשֵׁבֶת. Isai. 44. 12. בְּשֵׁבֶת. 1 Sam. 13. ver. 20. Isai. 10. 15.*

*Secundus a secundo*, from cutting: in the Scriptures it is taken diuinly, sometimes for an instrument wherewith men are accustomed to cut downe trees; sometime for the pride and presumption of the devill and wicked men, Shall the Axe boast it selfe against him that bemes: herewith sometimes for the wrath of God, by which wicked men are cut downe; sometimes for the word of God, which as a spirituall axe, cutteth downe spiritually, wicked men and hypocrites, like barren and rotten trees; and thus it is chiefly to be taken in this place, according to the judgement both of Ancient and Moderene writers. Thus Hilarius, and Gregorie, He appointed the Lewes to be cut off by infidelity; thus Chrysostom, The Axe is the sharpest. Designabat abfindendas offe Iudaos per infidelitatem. Greg. hom. in Evan. Securus offensimis.

Touching this instrument, three things may be noted; 1. the weight of it, it is heavy: 2. the sharpnesse of it, it cutteth: 3. it frameth & fashioneth severall peeces of wood for their funeral uses, whether for building or burning or the like; hence also three things may bee noted touching the ministerie of Gods word.

First, that the judgements denounced against wicked men out of the word of God, are heavy, of great weight and burden. Secondly, that the ministry of Gods word, is of a sharpe cutting nature. Thirdly, that the ministry of Gods word, doth fit and prepare such as obey, vnto saluation; such as are disobedient, vnto condemnation.

For the first, that the judgements pronounced out of the word of God are heavy, may be proved by that bloody speech of *Cain*, *My punishment is greater then I can bear*: And no wonder, for is it not just with God, that such as weary God with their sinnes, as lade him with their abominations, should themselves be pressed downe with judgements; wherefore let vs be carefull, that we do not conteynne the warnings of Gods word, lest heavy judgements do sease vpon vs, least we receue a terrible and forcible blow.

For the second, the ministry of Gods word, is of a sharpe and cutting nature; hence it is called *a twoedged sword; a sharpe sword with two edges; the sword of the Spirit; mighty in operation, sharper then any twoedged sword; The Lord will sharpen his wrath*, (saith the Worfman) *for a sword, and the world shall fight with him against the vnwise*. Wicked men finde this by daily experience: the adulterer, the blasphemer, the drunkard, as formerly *Herod*, and the Scribes and Pharisies at diuerse times. Whence we may leatne both to try the spirits whether they be of God or not, as also to fit and prepare for the right hearing of God.

To try the spirits, those that cast men a sleepe in the bed of security, and preach things pleasant to the corrupt nature, which speake smooth things, which rouse not sinners from their sinnes; such I say handle the word deceiptfully, yea they preach not Gods word, but with their owne inuentions. By the contrary, such as tell thee of thy sinnes, as gall thy spirit, as ent thy coniscience, as conuince it, as plainly rebuke thee for thine iniquities, such preach Gods word vnto thee; beleue them. To prepare ourselues for the right hearing of Gods word, euen by a full purpose and resolution, to haue our sinnes rebuked, and our wickednesse pointed out vnto vs.

For

*Gen.4.13.*

*Rev.1.16.*

*Rev.2.12.*

*Ephes.6.17.*

*Heb.4.12.*

*Wild.5.20.*

*Mai.3.10.*

For the third, that the ministry of Gods word doth fit and prepare vs either for salvation or damnation, may be proved by that speech of the Apostle Paul vnto the Romane, For it is the power of God vnto salvation, v. to every one that has believeth : and to the Corinthisans, We are vnto God the sweet savor of Christ, in them that are saved, & in them which perish; so oue we are the savor of death vnto death, & to the other the savor of life vnto life. Hence it is, that the word of God is compared vnto fire, either to purge, or to consume; to a wind, which will either cleane vs, or blow vs away; to water, which will either wash, or drowne vs: Hence it commeth to passe, that the word of God hath different operations, not in regard of it selfe, but in regard of those vpon whom it worketh.

This serueth both for reprehencion, and exhortation: For reprehencion vnto such as contemne Gods word, deride and speake against the preaching of the same, as if it were not the Axe by which wee are framed and fashioned for the Lords building.

Exhortation vnto every one of vs, to be frequent in hearing the word of the Lord, that we may bee made fit for the seruice of our God: Which of vs will be contented to haue our houses built of rugged and ynheuen stones? and do we thinke that we can bee fit for Gods building, vnlesse our superfluities by Gods word be pared & wearead away. Thus of the instrument.

Concerning the third point, the vse of the instrument laid or put to the roote of the trees; noting vnto vs two things: First, the propinquitie of Gods judgements: Secondly, the delay which he vseth in executing his judgements.

For the understanding of both these points: two things are to be obserued: First, if the Axe, be put to the roote of the trees, why are they not cut drowne? Secondly, if they bee not cut drowne, why then is axe laid vnto them; or if Gods judgements be threatened, why are they not executed; and if they are not to be executed, why then are they threatened?

For answer vnto both: First, The axe is laid to the roots of the trees: Gods judgements threatened, and yet not executed, because the trees are reasonable trees, men endued with reason;

3. Point.

the

the rootes of these trees, the hearts of men, which in time may change, turne and bring forth good fruit; namely, when God by his Spirit shall renew their wils, and bessow ypon them willing minds to performe the actions of holinesse: In the performance of good, our wils are not active, but meereley passive; we haue no free will vnto that which is good, wee are not onely prisoners, bound with the cords of sinne, but stark dead, without any ability in our flesh to performe any good worke, but by the operation of Gods Spirit; we are not onely destitute of that originall righteousness wherein wee were created, but also our hearts are altogether enclined vnto euill, *The inuentions of our hearts are euill continually:* wherefore I conclude against the Papists, that seeing by nature wee want originall righteousness, and also are prone vnto all euill, therefore we want free will vnto that which is good: This the Apostle Paul confirmeth, *The naturall man percemeth not the things that are of the Spirit of God, for they are foolisnesse vnto him, neither can he know them, because they are spirituall discerned.* Our righteousness is in Christ Iesus onely; both in respect of his active and passive obedience, *Through whom God doth account vs righteous, imputing his sonnes righteousness vnto vs,* whom he hath made to be sinne for vs, which knew not sinne, *that we should be made the righteousness of God in him.*

Secondly, although the trees are not presently cut downe, yet is the Axe laid vnto them, though Gods judgements are not presently executed, yet are they denounced and threatened, euere that hereby we may feare our cutting downe, and in time bring forth good fruit, that so we may not be cut downe at all, for (as Chrysostome saith) although wicked men do not amend by feare, yet vntesse the godly feare they shall perish. Thus for the information of the vnderstanding.

The obseruations which then arise from the applicacion of the instrument, laid or put to the roote of the trees are these. First, that when Gods word is vrged and applyed to mens consciences, and by preachers laid and pressed to the hearts of the hearers, they then behold the propinquicie of Gods judgements, whereby they belong vnto God, they are moved to re-  
pent;

*Quoniam  
mutuus nec si-  
more corrigi-  
tur, tamen bo-  
nus, nisi stimu-  
aris, perire.  
Chrysost.*

pent ; which made David to say, *I have sinned*; and againe, enter not into judgement with thy servants; Joseph told Pharaoh that his dreame was doubled unto him twice, because the thing was established by God, & God would shortly bring it to passe, or hafsten to performe it : so I tell thee, thou hast need to feare when thy conscience is informed by the word, of those judgements prepared for the wicked.

Let my counsell bee acceptable vnto you, Breake off your sins by righteouesnesse, and your iniquities by shewing mercy vnto the poore. In time forsake your wickednesse, seeing the Judge is ready to knocke at the doore, and now the *Act is laid to the roote of the tree.* Dan. 4.27.

Secondly, that howsouer our sins deserue th at God should execute his judgements against vs so soone as they are threatened, yet out of his abounding loue and mercy, hee deth prolong his judgements, and not presently execute the same, *As I live (saith the Lord) I desire not the death of a sinner, but that he should convert and live.* Ezek. 18.32. The Lord doth stretch out his armes all the day long, to a froward and rebellious generation : For this cause our Sauour deth most willingly invite vs, *Come unto me all ye that are weary and l aded with your sinnes, and I will ease you.* Gods mercies are aboue all his works, more willing by prolonging his judgements to convert vs, then by executing them to destroy vs. The truth of this doctrine appeareth in that Parable of the Figge tree; which although it was vnsuicfull for the space of three yeares, yet the dresser of the Vineyard did say, *Lord let it alone this yeaer also, till I digge round about it, and dung it.* Matt. 11.28. Psal. 145.9.

The Reasons hereof are these : First, that such as are appointed vnto life, may haue conuenient time to vse those meanes by which they may bee furthered therunto. Secondly, to conuince such as are disobedient contemners of the time of their visitation, who shall be forced to approue the just judgements of God vpon them for their contempt, as *Achan*, who being taken, confessed he had sinned, of which David specketh, *We and our fathers have sinned, in transgessing the Law; therefore justly is thy wrath kindled against us, for shame and confusione longib.* Ioth. 7.

*longest vnto vs : other Reasons I have touthed before.*  
 The vies hereof are both for exhortation, and reprehension:  
 For exhortation, first to be truely thankfull vnto God for this  
 his abundant mercy towards vs, saying with *David* in gentle-  
 ral, *What shall I render unto the Lord for all his mercies :* in par-  
 ticular, *For sparing vs so long, and giving vs so large a time of re-  
 pentance : We must take the cup of saluation in our hand, and  
 sing his everlasting praise, who sits upon his throne, and in greatest  
 miserie sheweth mercie :* We receiuue great blessings from God ;  
 eyes to see, hands to worke, feete to walke, a time to repent ;  
 and yet alas all other creatures, the Sunne, the Moone, the  
 Starres are thankfull, we vnthankfull. Secondly, to make right  
 vse of our time, redeeming the time which wee haue spent a-  
 miss, if God doth bestowe vpon vs a time, let vs not runne the  
 more vnto sinne, but the more be withdrawne from the same.

Reprehension, vnto such as turne the mercies of God into  
 wantonnesse, as abuse his gracious time, wherin God doth  
 spare them, and do daily increase in sinne, and runne on in wic-  
 kednesse. The first world was spared for 210. yeares, so  
*Pharao*, the *Israelties*, the primitive Church vnder *Constan-  
 tine*, *Germanie*, *France*, *England*, but did not make the right  
 vse, did not turne vnto the Lord, therefore judgements came  
 vpon them : and I pray you hath not God spared vs this long  
 time, he might haue taken vs away by the sword, by the famine  
 by the pestilence, as many amongst vs haue beeene ; but it hath  
 pleased him yet to spare vs : judgements are threatned against  
 vs, and yet where is our amendment ? what vse do we make of  
 this time ? sinne doth now more abound amongst vs, from the  
 highest to the lowest, then formerly it hath done ; and is not this  
 an evident token, that the sweetnesse of mercy shall be tur-  
 ned into the bitterness of judgement ; and then wee shall re-  
 pent, that in time, wee did not vse time aright ; judgements shal  
 finde vs out, howsoever wee may thinke to elcape them :  
*Pharao* bad *Moses* goe out of his sight ; but judgements shall  
 not depart from vs when we would. It is *Saihan* that doth  
 incite vs to neglect the opportunity of time, because he gaineth  
 by our forgetfulness, therefore with *David* wee might pray,

Teach

*Teach us O Lord that we may number our daies, that we may ap. Psl. 90. 121  
ple our heires vnto wisedome :* The wicked whilst mercy is offered, neglect this numbering, are more busie to multiply sinnes in short time become perfect swearers, expert drunkards, cunning deceiuers, and so make not right vse of their time. In life to live well is joyfull, to dye well is comfortable; but after an euill life to dye in impenitencie, this is most fearefull. To conclude this point, whilst it is to day, let vs heare and obey; whilst Gods iudgements do not lie vpon vs, but hang ouer our heads, let vs in the feare of God, by repentance prevent them, that they may be remoued. Thus of the application and vse of the instrument.

Concerning the fourth point, the subjects whereunto the 4. Point. M.  
Axe is laid, vnto the roote of the trees, that is, the word applyed vnto the hearts and consciences of men; men are not all of one sort, some are vngodly, some are godly; yet both may fitly be compared vnto the roote of the trees, and the word of God is to be applyed vnto both.

In a tree two pointes are to be noted: First, that which is aboue the ground, which remaineth after the branches are cut off, commonly called a stocke *Truncus*. Secondly, that which is vnder the earth, hid and couered by the earth, firmly fastned to the earth, both which *Job conjoyneth together*, *Though the roote of it waxe old in the earth, and the stocke thereof be dried in the ground, yet by the sent of water it will bud*. The godly and the wicked may bee compared vnto both these parts of the tree, though in a different respect.

First, I say the godly may be compared vnto that part of the tree, which is *super terram*, aboue the ground; for as it may bud, and tender twigs may spring from it, although the branches be cut off, even so although Gods children for a time may be terrified, and as it were cut downe by Gods judgements, yet at the length they spring againe; or although Gods children for a time may seeme to haue the graces of Gods Spirit, decaying or dead, yet at the length they appearre as young branches out of the stocke, though they seeme cut downe, it is but onely for a time, God can againe make them to fructifie,

**John 15.20.** *be purged them that they may bring forth more fruite.*

**Iam. 1.17.** Secondly, the godly may be compared vnto that part of the tree which is *sub terra*, vnder the earth, for as the roots are firmly setled and fastned to the earth, whereby the tree is more firme and stedfast; euen so are Gods children, by faith firmly setled and fast grounded to the Lord Iesus Christ, with whom is no variablenesse, nor shadow of changing. Thus *Salomon* proueth a man cannot be establised by wickedenesse, *but the root of the righteous shall not be moued:* and *Paul* also perswadeth himselfe, *that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, should be able to seperate us from the loue of God which is in Christ Iesus our Lord.* Gods children fastned vnto Christ, are like the house built vpon the rocke, able to endure the stormes and windes of temptation: the foundation of our faith remaineth sure; strong is Mount Sion, which cannot be moued: and afflictions are vnto Gods children, as that still and soft voyce which passed by *Elias*, whilst he was vpon the Mount: God doth by his grace and presence support them in the midst of their troubles, that neither sinne, nor Satan, nor afflictions shall be able to hinder their Progresse in the wayes of salvation. The truth hereof appeareth by these two Reasons. 2. In respect of the certainty of our Adoption through Christ, by vertue whereof our roots are fastned as the trees of *Lebanon*, from whence there comforts doe arise to remoue our feare and doubting. 1. Through him we shall receiuue everlasting life. 2. We shall never perish. 3. None is able to take vs out of his hand. Secondly, in respect of our obediencie to this coniunction with Christ; of which wisdome faith, *Let thine heart bold fast my words, and thou shalt live:* our loue is so great vnto Iesus Christ, that death cannot disoluie the same; we must say with *Job*, *Though thou killst me, yet will I trust in thee;* the Mediation of this Union is more sweet then the honie & the honie comb; for whose cause we must contemn all the pleasures of this world, & account them bitternes.

**Heb. 14.6.** The Vse of this point is for our Instruction. First, constantly to perseuer in the Doctrine of salvation, fast setled and firmly

**John 10.28.** *Let thine heart bold fast my words, and thou shalt live:* our loue is so great vnto Iesus Christ, that death cannot disoluie the same; we must say with *Job*, *Though thou killst me, yet will I trust in thee;* the Mediation of this Union is more sweet then the honie & the honie comb; for whose cause we must contemn all the pleasures of this world, & account them bitternes.

**Prov. 4.4.**

firmeley grounded vpon Iesus Christ : Such as endure unto the end shall be saued : If we doe this we shall obtaine the crowne of glory, which the Lord hath promised to such as love him : Let vs Tit.1.9.  
Ephe.4.14.  
Luke.17.  
be no longer children carried abons with every wande of Doctrine, by the deceit of men, and with craftynesse, whereby they lye in wait to deceiue vs.

Secondly, to be thankfull for this our incorporation into Christ ; not suffering this so excellent a benefit to slip out of our minde, imitating herein not those nine vthankfull Lepers, but the tenth returned backe againe to expresse his thankfulness. And as we are to be thankfull, so we must be carefull, lest we dissolve and breake this our coniunction by falling away from that faith wherein we haue beene baptizeth to the beggerly rudiments of this world : for then the diuell departeth from vs, will returne vnto vs, and our latter end shall be worse then our beginning.

As the godly, so the wicked may be compared both vnto that part of the tree which is aboue the ground, and that part of the tree which is vnder the ground.

2. I say the wicked may be compared vnto that part of the tree which is aboue the ground ; in respect that part of the tree which is aboue the ground, is more subiect vnto danger then that part which is vnder the ground : so the wicked are subiect vnto the wrath and iudgements of God, wheras his owne childe Exod.9.31.  
ren are free ; the wicked are as the Barley and Flaxe in Egypt, 32.  
which by the Hayle were smitten : wheras Gods children are Isa.5.24.  
as the Wheat and the Rye, they were not smitten, because they were hid in the ground. Secondly, as that stoeke is most comonly the most rottenneſſe piece of the tree, ioyned to the dust of the earth, and the one dissolved into the other ; so likewise the wicked which are not in Chrift Iesuſ are but durt and dung, the off-scouring of the world in the presence of God, in a most unhappy and miserable condition ; as the flame of fire deuoureth the stubble (saies) and as the chaffe is consumed of the flame, so the root shall be as rotteness, and their bud shall rise vp to dust, because they cast off the Law of the Lord of hoasts, Amos.8.12.  
and contemned the holy one of Iſrael. And againe he saith a-

gaingst those prophane Nations whom he would destroy before his people *Israel*, so that he gane them as dust to the sword, and as scattered stubble to his bow. The wicked are called by Saint *Augustine*, *Palus mortis*, the dust of death, because they are appointed to death, whom the winde driueth away as dust: *Job* in his miseries saith, *My sleep is cloathed with wormes, and the filthynesse of dust*. So that I say as the stocke rotteth in the dust, so the wicked, who are but dust, shall dye in their finnes, and rot in their iniquities without hope of life, either in this life or in the life to come. As from the dust of *Egypt* there came a swarne of Lice, whereby the Land was plagued of God, so from the wicked a rotten, dusty and vnfruitfull stocke, proceede innumerable sinnes, wherewith they themselves shall be plagued.

*Propter articulatum.* And as the wicked may be compared vnto the stocke, so fitly may their sinnes be compared to the dust or rottennesse; therefore, first, as a rotten stocke is destitute and voide of sap and humidity whereby it may waxe greene, bud forth and fructifie; so the wicked haue not a lively sap, nor the water of the spirit of Christ *Iesus*, whereby they may bud and spring vp from dead workes to newnesse of life; the want thereof the Prophett found in *Ephraim*; *Ephraim is smitten, their root is dried up, they can bring no fruit*. And *Job* saith of this wicked man, *that he shall never depart out of darknesse, the flame of Gods Angels shall dry vp his branches, and he shall goe away with the breath of his mouth*.

*Hof. 9.6.*

*Iob 15.39.*

*Propter levatum.*

*Psal. 1.4.*  
*Prou. 10.25.*

*Dan. 5.27.*

*Prou. 10.15.*

Secondly, as rottennesse or dust is not *Solidumquid*, a solid matter, but is tossed with the winde; so are the wicked lighter then vanity it selfe; they are as the chaffe which the winde drives away: as the whirlwind passeth, so is the wicked: no more *Belsazar King of Babell* being weighed in Gods balance is found to be but light as a feather.

Hence we may perceiue a cleare difference betwixt a wicked man and a godly man; the wicked is waunting, the godly is stable. Therefore *Salomon* saith, *she righteous is an everlastinge foundation*; but the wicked are euen subject to alteration and that at all occasion: for every little croise vnto the wicked

is a mighty tempeſt, breaking the anchor of their ſaih, and rock of their ſaluation; which makes them goe a whoring after vnlawfull meaneſes, and not to haue recourse vnto the Lord. The wicked ſaih *Eſaias*, are like the raging ſea, that cannot reſt, whose water caſts vp mire and diſt: *wauering minded and vneſtablie in all their waies*. This our owne daily expeſience conſirms vnto vs in theſe our dayes: the Apolleſ words proue true, for the moſt part of men are ſoming out their own ſhaue, rotten trees without fruit, wauering Stars, to whom is referrued the blackneſſe of darkneſſe for euer of this ſort; there are not onely among the common people, a great many, but euen among the Rabbies, great ones; not a few changing from one Religion to another, as reeds shaken with every winde of doctrine, thus manifeſting their owne rottenneſſe. *Jud. 13.*

Secondly, the wicked may be compared vnto that part of the tree which is vnder the ground; for as it doth ſaſt cleaue vnto the earth, and can hardly be remoued from the ſame, but with great paines and labour; ſo the wicked doſt ſaſt cleaue vnto finne, and are ſo ſtedfastly glewed vnto the world, and the pleaſures thereof, that not without great diſſiculty, they cannot be drawn from the ſame: whence it cometh to paſſe, that howſoever for a time they may diſſembla, and play the hypocrite with *Demetrius, Indas, Saul, Achitophel*, yet at the length they bewray themſelues, and for the loue of the world, they will forſake God himſelfe and his kingdome; that they loue the praife of men, more then the praife of God, that their affections are ſet vpon things below. It is not an eaſie matter to remoue the roots of a tree which hath continued a long time, it requireth Spades and Mattocks, to digge about it and ſtubbe, it muſt haue an Axe to cut it, and all little enough. The conuerſion of a ſinner, of a worldly minded man, of a rich man, whose heart is by courteousneſſe in league and covenant with the things of this world; I ſay the conuerſion of ſuch a one is an hard and diſſicult piecē of worke, with men imposſible, which is the onely worke of Gods ſpirit. Oh ſuffer not your ſelves to take ſo deeper root, be not ſo deſirous of the things of this world, ſet not your hearts vpon them, for if ye belong  
vnto

vnto God, it will cost you deare many sigh, groanes, teare, pray-  
er before you shall againe get it rooted out; perswade your  
selues of this, that the nigher and stricter ye cleane vnto the  
world, and sinne, the further you are from God and your owne  
saluation.

Thus hating shewed you how fitly both the godly and the  
wicked are compared vnto trees, it remaines that I should  
proove, that *as the axe is laid to the root of the trees, so the word*  
*is to be applyed to the hearts and consciences of men, as the A-*  
*potle saith in the declaration of the truth, We approue our selues  
unto every manes conscience in the sight of God.* It is lively and  
mighty in operation, and sharper then any two edged sword, and  
entreth thorow evn vnto be dividing a sunder of the soule and  
the spirit, and of the jointes and of the marrow, and is a discerner  
of the thoughts and intentts of the heart, by which the secrets of  
mane hearts are made manifest: Hence it is, that the word of  
God is compared vnto a hammer, to beat vpon the hard Ada-  
nanite hearts of men, by which God doth take away their  
stonie heart, and give them an heart of flesh: vnto fire, by  
which the Lord doth purge their hearts from drosse and cor-  
ruption: vnto raine by which the heart is watered that it may  
fructifie: and for this cause the Preachers of Gods word are  
called *Stewards of the mysteries of God*, such as may rightly di-  
uide Gods word, and apply it to the consciences of men, either  
for their further humilation, or for their comfort. Thus haue  
the Prophets done, thus the Apostles, thus our Saviour Christ;  
they did not respect persons, but told men their sinnes by the  
word of God, as *John Baptist did to Herod, & here to the Pha-*  
*risses, as Nathan to David, and the Apostle Paul to Ananias,*  
*and Peter to Simon Magus.*

The Reasons hereof are these: 1. because the heart is the  
fountaine of life, thence *murtherers, adulteries, heftis, slanders do proceed, the imaginations whereof are euill continually, whiche is  
desirfull and wicked above all things, who can know it?* yea no  
man can perceiue the sinfulnesse of his owne heart, without the  
power of regeneration, though wee haue example both from  
Christ and his seruants to direct vs towards the kingdome of  
heauen,

*2 Cor. 4.2.*

*Heb. 4.12.*

*1 Cor. 14.25.*

*Ier. 23.29.*

*Ezek. 9.19.*

*Ier. 5.14.*

*Isai. 55.10.*

*1 Cor. 4.1.*

*Prov. 4.23.*

*Math. 13.19.*

*Gen. 6.*

*Ier. 13.9.*

heauen, yet we forsake them through the sinfullnesse of our heart, either through our naturall corruption, or the instigation of the diuell, who from our naturall corruption taketh occasion to tempt vs vnto sinne. He put it in the heart of *Iudas* to betray his Master, whereby we run euuen headlong vnto our owne destruction, and our hearts cannot he rectified, but by the word of God. Secondly, if the heart were not rouzed vp by the word of God, but did continue in sinne, it would become hardened, and then past all feeling of godlinesse, and so be burnt as with an hot iron, with a cauterized conscience giuen vp to a reprobate fense, an estate most dangerous, a condition most miserable, a forerunner of everlasting condemnation. By this no iudgement, no affliction, plague or punishment can become effectuall. *Pharao* and his Land were wonderfully plagued with variety of iudgements, but they did not draw him vnto repentance because his heart was hardened. This the Lord doth prevent out of his vnspakeable mercy in his owne children, by the application of his word vnto their hearts, whereby they may repent them of their sinnes, become mollified and tender hearted, and so escape the wrath to come.

Rom.1.28.

The Vies of this Doctrine are for Exhortation and Reprehension: Exhortation vnto vs all in generall, and vnto both Preachers and people in particular.

Vnto vs all in generall, even to take notice of the sinfullnesse and corruption of our hearts, that wee endeauour and labour for a speedy remedy out of the word of God: let vs I say take notice of our omission of good duties, of our commission of euill, of the negligence of our duties towards God and our neighbour, and the ground whence those proceede, which is our hearts, that hereby wee may haue our hearts reformed by the word of God, that *God may create within vs a cleane heart*, Psls 51.10. *and renew within vs a right spirit*. So long as our heart remaineth asleepe, and is not wakened by the word of God, so long we cannot rightly serue God; yea, though with Saint *Basil* we did goe into a Wildernes to auoid wicked company. Vnto Preachers, to approue themselves before God and man in a good conscience, by their lively and particular application of Gods

God's word. God doth joyne it vnto them, God doth require of them, God doth expect it from them : hereby thou maist perswade thy selfe of thy calling from God, and that thou doest performe it according to his will ; true it is thou maist vndergoe much hatred, be in great danger and trouble for the same ; thou maist be forced to flye for thy life, with *Elias*, imprisoned with *Jeremiah*, hared with *Micahab*, forbid to come any more vnto their presence with *Moses*, forbid to preach in the name of Christ with *Peter*, and the Apostles; they may wait for thy life, as for *Pauls*; thou maist be brought before the judgement seat, as the Apostles; thou maist lose thy head with *John* Baptist, be killed with the sword as *James* was; thou mayst for thy paines be made a spectacle to the world, as the scith of the world, and the off-scouring of all things : thou maist be wearied with men, thou maist be wondered at, yet notwithstanding of all this, or any thing else which can be gone wto thee by men, thou must performe this dutie, doing nothing partially, nor respecting persons, but laying the axe to the root of the tree.

Vnto people to prepare themselves before they come vnto the hearing of the word preached, by an expectation to haue their sinnes told them, and resolution to apply those things which they heare vnto their hearts : art thou an adulterer, a murtherer, a swearer, a sabbath breaker, a thiefe, an envious person, secure, negligent, backward in performing religious duties; And make account before thou come, that thou shalt heare thy sinnes disclosed, rebuked, and doe thou also apply those judgements, which are denounced in the word, in generall vnto thy selfe, in particular, I am the man.

This should teach vs in our calling not onely to informe the judgement, but also to reforme the will by application of the word, which being omitted, it is a token of weakenesse or ignorance, for we must be as a candle in a candlestick; yet for all this faint not.

People which will not haue their sinnes rebuked, which will not haue their wounds searched, which cannot abide that any Preacher, nay that God himselfe out of his word should reproue

profe them: who is the Lord; say they with Pharaoh, that we should know him? we will fill our selues in taking our pleasure, and in giuing way to the corruption of our nature, according to the severall inclinations, that we are most given unto, whether they be sinnes of ignorance or of malice, or of infirmitie, or if it be the common sinnes of the world, as pride, covetousnes, drunkennesse, whoring, and swearing; I tell thee man, except thy heart and affections be seasoned with grace, and especially in hearing of the word, when Sathan is then most busie to tempe, the word which is the fauour of life, shall turne to the fauour of death and vnto thy destruction. Whatsoever the Preacher doth say we will not beleue him, And to morrow shall be as this day, and much more abundance; to such saith Salomon, Rejoyce O young man in the dayes of thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine owne heart, and in the sight of thine eyes; but know thou that for all these things, God will bring thee into iudgement. Gods word shall be applied vnto thee, either for thy confusion or consolation.

Thus for the fourth Point, and so much for the first part of my Text, the Proclamation of judgement (*Now also is the axe laid to the root of the trees.*) The second followeth, the extention or generality of this judgement; *every tree which bringeth not forth good fruit.*

Touching the Extention and Generality of this Judgement, it belongeth vnto *evill tree which bringeth not forth good fruit,* shall be burnt downe and cast into the fire.

All trees doe not alike prosper, some proue fruitfull, others wither and dye; of fruitfull trees there is also great difference, some bring forth good fruit, others bad fruit. So likewise amongst men and women, the most part are barren touching goodnessse as the Figgo-tree, destitute of fruit, but most fruitfull in euill, bringing forth bad fruit; they are but a few (in comparison of the other) which are good trees bringing forth good fruit. Now touching those trees, *evill tree which bringeth not forth good fruit* shall be burnt downe and cast into the fire.

Hence these obseruations may be gathered in (and) as follows

First, that it is not enough, not to doe euill, vnalesse also we doe good ; not enough, not to bring forth bad fruits, vnalesse also we bring forth good fruits.

Secondly, that as trees are knowne by their fruits, so men and women, by their obedience vnto Gods Commandements.

Thirdly, that God without partiality or respect of persons, will proceede against all such as liue not an holy and sanctified life, through obedience vnto Gods Commandements.

For the first, it is not enough, not to bring forth bad fruit, vnalesse also we bring forth good fruit : therefore the Prophet *Daniel* saith, *Depart from euill, and doe good* : and the Prophet *Isaiah*, *Cease to doe euill, learne to doe well*. The figge tree was cursed by our Sauiour, not because it brought euill fruit, but because it brought not forth good fruit, whereby his hunger might haue bin satisfied. This may teach vs to try and examine our selues, whether we haue brought forth good fruits ;

*Psal. 34.14.  
Mai 1.17.*

I doubt not but many will say, we haue wronged no man, we haue liued of our owne; and let be so, but what good hast thou done ? hast thou sought the glory of God, to edifie thy neighbour, hast thou laboured for his good, as for thine own ? hast thou cloathed the naked, relieued the needy, fed the hungry, visited the sicke, comforted the sicke, comforted the distressed, prayed for the welfare of others ? Thou wilt answer me (if truely) that thou hast not done those things; then I reply, thou art not a good tree, thou doest not bring forth good fruit, and therefore shall be hewne downe : if then thou doest no good, thou doest euill, this doth necessarily follow ; *He that is not with me is against me*, saith our Sauiour ; if I say thou doest not that good which thou maist, and in some measure as thou shouldest, it is fit thou shouldest be hewne down. But alas, what should I speake of bringing forth good fruit, when as men and women in these dayes, are so fruitfull in euill. And if euen those trees which bring not forth good fruit, shall be hewne downe, how much more those which altogether bring forth euill ? whose throat is an open sepulcher, whose heart is a den of theeuers, whose words and actions tend altogether to the dishonour of God, as (alas) it is too too common in this wefull age.

*Mat. 12.30.*

For

For the seconde, as trees are known by their fruit, so men and women by their obedience vnto Gods Commandements; for to yeeld obedience vnto the whole Law of God, is to bring forth good fruit, such as God requireth. For the illustration of this point, these two things are to be considered. First, by what means we may bring forth good fruit. Secondly, by what signes we may discerne, if we doe bring forth good fruit.

Concerning the first, that wee may bring forth good fruit, that is, that we may walke consciencably, in the practise and obedience of Gods Lawes, both touching out generall and particular calling, these seven things are required of vs. First, that we take particular notice of these which God doth require of vs, of that fruit which God doth expect from vs, an abridgement whereof we haue in the ten Commandements. 2. Wee must resolute particularly to yeeld obedience vnto every one of those Commandements, vnto the whole Law of God, and euery part thereof. 3. We must consider the necessity of the performing the same, both in respect they are commanded by God, and in respect that the neglect of them depriveth vs of heauen. 4. We must endeauour to be cut off our old stocke *Adam*, and be engrrafted into Iesus Christ. 5. We must haue life and iuyce in vs derived from our root Christ Iesus, whereby we may be made like vnto Christ, both in his death by dyng vnto sinne, and in his resurrection, by rising to newnesse of life; whereby we may say with the Apostle Paul, *Now I live, yet not I now but Christ liveth in me, and is that I live now in the flesh, I live by faith in the sonne of God, who hath loved me, and given himselfe for me.* As a tree receiueth moisture from the root, or other wise cannot fructifie, so we cannot bring forth good fruit, vntesse we receive spirituall moisture from Christ, *of whose fulnesse we receive grace for grace.* And as trees cannot bring forth fruit, vntesse they be well and surely rooted; so we, vntesse by faith rooted vnto Jesus Christ. 6. Let vs call to minde what great paines God doth take, (as a carefull husband, that we may bring forth fruit) planting, pruning, digging, and dunging, and shoulde all this be in vain, shoulde not we fructifie? 7. Let vs daily pray vnto God, the givere of all good gifts, that hee would

Col.2.7.

would be pleased to make vs fructifull.

Concerning the second, what signes we may discerne if we doe bring forth good fruit : I answer, that good fruit may be discerned, either by the sight, or by the taste; but chiefly by both conioyned together, because that some fruit (such as the Apples of Sodom) doe appeare pleasant and beautifull to the eye, which yet are vnsauiory, bitter and vnplesant to the taste; so by viewing and trying our workes, we may discerne of their quality and nature, viewing of them, let vs compare them with the good fruit of others, mentioned in Gods word, as our faith with *Abrahams*, our patience with *Job*, our wickednesse with *Adoies*; and finding that in the qualite, they agree in the quantity and measure they differ, thou maist periwada thy selfe, that thy fruit is good, in trying and tasting it; if thou finde it sweet, pleasant, delectable, whereby thou art desirous to doe more, and thou wouldest not for any thing, but that thou hadst done it, and dost resolute daily, to make a further progresse, and to bring forth more and better fruit, thou maist rejoyce and be glad, thou art a good tree bringing forth good fruit, to the glory of God and comfort of others.

Thus then ye see that men and women are to be discerned to be good trees, by their obedience vnto the Commandements of God, Which may serue for exhortation vnto vs all, euен conscientiously to walke in the wayes of God, carefullly to performe the Law of God, dutifullly to become vnto the Commandements of God both in generall and particular, and then we may be assured, that howsoeuer we may in some measure faile, and in great weakenesse and imperfection performe those duties, we are good trees and bring forth good fruit.

In vaine doe such boast that they are good trees, when as their fruit is bad; a good tree cannot bring forth bad fruit, as a corrupt tree cannot bring forth good fruit; if thou continuest in the course of vngodlinesse, if thou be now as much set vpon these ends, as thou wast formerly, rather more, if thou abidest in any one particular sinne, without repentance, if thou doest speake against the Commandements of God, and will not conforme thy will vnto his, in the obedience of the same

same, assure thy selfe, thou art a bad tree, and hast bad fruit.

Concerning the third, God without partiality or respect of persons, will proceede agaist all such, as live not an holy and sanctified life in Christ Iesus through obedience vnto his Commandements; he will not proceede against the poore and spare the rich, agaist inferiors and spare superiors; no, no, every tree which bringeth not forth good fruit, shall be broune downe: no man of degree, estate or condition, whether high or low, superior or inferior, shall be exempted from the same; *Vndeſſayt Luk. 13.4.* *repent,* saith our Sauiour, *ye ſhall all like wife periſh.* If God did punish *Abrahaſ* for his Infidelity, *Daniel* for his Adultery, which brought forth at that time bad fruit, what shall become of those that bring forth no good fruit at all? the want thereof transformed *Nebuchadnezzar* into a beast, caused *Herod* to be eate vp with vermine, *Iudas* an Apostle to be hanged, and euernſtly to be tormented in hell.

The Reasons hereof are two. First, in respect of the nature of God, impartiall, no accepter of persons. Secondly, the iudice of God, in judging impenitent sinnes, disposers of grace and salvation offred vnto them through Iesus Christ. *Act. 10.34.*

The Vses of this Doctrine are threefold. For Instruction to teach vs that the Lord is the searcher of hearts, that all things are perfectly knowne vnto him, neither is there any creature *Gregor. 29.* *Heb. 4.13.* which is not manifest in his sight, but all things are naked and open vnto his eyes with whom we haue to doe; our externall workes are ſene of men, much more our inward thoughts of the Lord. Whence it appeareth that it is vaine for vs to diſemblē and be hypocrites in matters of Religion before God, or not to be vpright in our dealings towards men, ſeeing that the Lord both feeth all, and vndeſſayt judges all. *Job. cap. 31.*

For consolation vnto Gods children, which bring forth good fruit, when as others shall be broune downe, and cast into the fire, thou ſhalt ſcape: here wicked men mocke and reule you, account you ſottilh and ſottilh in ſpending your time in the ſeruice of God, but refolute thou ſhalt not perish, as they ſhall; *If enytree which bringeth not forth good fruit, shall be broune downe*

*downe; then every tree which bringeth forth good fruit shall stand, not be cut downe, and cast into the fire.*

For Exhortation, seeing all which lead not an holy and sanctified life, shall be brought vnto judgement ; seeing *every tree which bringeth not forth good fruit shall be bewne downe and cast into the fire*, then let vs endeauour to lead an holy and sanctified life, that so we may escape the wrath to come.

Let vs redresse now whatsoeuer may condermme vs, then no Proctor shall haue place to plead for vs, no bribe shall buy vs out. Let vs I say, get the knowledge of our selues, looke into our selues, search our selues, seeke our selues, finde our selues, kill whatsoeuer doth displease vs, desire and plant whatsoeuer doth please vs : we stand vpon life and death, let vs therefore in time pray and begge for pardon, that we escape that fearefull day to come ; for he that confesseth and forsaketh his sinnes, shall finde mercy : let vs by a conscientiable carriage of our selues, stop the mouthes of our Consciences, that they may stand for vs, and not against vs, before the Tribunall of God.

*Prou. 28.13.*

Thus of the second Part, the Extension and Generality of this Judgement ; *every tree which bringeth not forth good fruit.* The third followes, the Execution of Judgement, following vpon the contempt of the former Proclamation of Judgement, *be bewne downe and cast into the fire.*

*The 3. Part.*

Touching this Execution of Judgement, two things are to be considered. First, the manner how the Lord will proceede in Judgement against such as bring not forth good fruit. Secondly, the time when this Execution shall be accomplished.

Concerning the first, the manner how the Lord will proceede in judgement against fruitlesse Christians, is twofold. First, he will *bew them downe.* Secondly, he will *cast them into the fire.*

For the first, he will *bew or cut them downe.* Men may be said to be cut downe (in generall) from the originall righteousness of Christ, by the transgression of Adam, from their profession of the truth, by apostacie, wounding the conscience unto death. In particular, from their outward pompe, glory and wordly

*In se disceas, se  
impicat, se  
discas; pias se  
quaratis, & se  
inuenias, &  
quod delicias  
neces, quondam pla-  
cer apes, &  
planter. Am-  
gust. de verb.  
dom. ser. 1. 1. 1.*

worldly prosperity by affliction and trouble, from their pleasures in this life by death : *hew downe the tree, and breake the branches, shake off his leaues, and scatter his fruit, that the beast may flye from under it;* there's an hewing from worldly prosperity. The wicked his root shall be dried up beneath, and aboue shall *his branches be cut downe;* there's a cutting (as I take it) by death. Thus both the wicked and the godly may be hewne downe, although in a different manner, for both afflictions and death vnto Gods children are profitable ; euen to the wicked terrible, euen types of their last cutting downe at the day of Judgement. By *hewing or cutting downe,* three things may be vnderstood. First, that diuision and separation which the ministerie of Gods word would worke amongst them. Secondly, the hardnesse of heart, wherein (justly) they should be giuen vp, if they continued fruitlesse. Thirdly, that exterrnal separation from God, his Angels, Saints, and all happiness, at the generall, fearefull and terrible day of judgement.

Hence three things may be gathered :

First, that the Preaching of Gods word, is the cause of separation and diuision amongst men : a thing wonderfull, and yet most true ; it separateth betwixt the gold and the grosse, betwixt the Sheepe and the Goates, betwixt the Wheat and the Chaffe ; it maketh the father against the sonne, and the son against the father ; and *tbinke not* (saith our Sauour) *that I come to send peace on earth, I come not to send peace, but a sword,* *Paul was a persecuter,* he was in great credit and estimation, but when he became a Preacher, he was persecuted from place to place ; the word bringeth to light, and discouereth some to be hypocrites, which both had deceived themselues and others ; what diuision and separation did this make in the primitiue Church, in this Land in the dayes of Queene Mary, in France at this day, take one example for all ; the Apostle *Paul* having preached vnto the *Jewes at Rome,* some were perswaded with the things which were spoken, some beleued not. I might instance divers other examples, touching this operation of the Word in making diuision, betwixt neighbours, brothers, parents

*Act 24.24.*

rents and children, husband and wife, yea betwixt a man and himselfe. So that the Word preached, as it doth confirme Gods children, it beweth downe hypocrites, and discouereth what they are.

The Causes hereof are not in the Preaching of the Word; for the Sunne is all one, that shineth vpon pleasant Gardens, and vpon stinking Dutighils; the fire all one, which hardneth the Clay, and softneth the Waxe; the Word all one, that is preached to the godly and vngodly; but in respect of the difference which is betwixt the hearers. The godly hear it, and bring forth good fruit, the wicked heare it, and remaine fruitlesse, so it beweth them downe. The wicked not perceiuing the benefit which may be reaped by the word, but hating it, pleasing their sinfull desires, and so contemning it, remaine ignorant of the vfe of it, and so are iustly cut downe. Whence I inferre, first, that notwithstanding of this hewing downe, of this separation, and diuision which the Gospell worketh, yet it is most needfull to be preached; for it is better that hypocrites be discouered and hewne downe, then remaine in close, they should both deprivie themselves and others, yea and there be a separation betwixt such, as are by the most strict bonds of nature coupled together, that some of them might be sau'd, then that continuing in worldly friendship all shoulde perishe. Secondly, that not the Gospell or Ministry of Gods word is the cause of our bewing do we, but our contempt thereof disobeying the same, which I speake for this end, because many blame the Gospell for all these hurts which befall them, as Master *Lazimer* noteþ in one of his Sermons, Vpon a time (saith he) the people of *Sandwiche* met together to consult about the season, why their towne was more ouer blowne with Sand in few yeares, then it was of a long time before; an old man answered, that he did remember that there was no steeple nye, but since there were the same might come vpon that occasion, whereby he ment that preaching of Gods word might be the cause, as assuredly many wrongfully imagine touching other things.

The Vies of this point are three fold,

For

For consolation vnto the children of God, howsoeuer that by the preaching of the word hypocrites shall be hennes downe, yet they shall be safe. The Gospell is the power of God vnto saluation to all them that beleue; it is to them the sauour of life vnto life. If we belong vnto God, the word of God shall be profitable vnto vs; if we receive it with meeknesse, it is able to sauе our soules.

Gods children by the word bring forth good fruit, some thirty, sixty, and a hundred fold; Gods word doth worke in them sorrow for sinne, humiliation, an avoideing of the occasions of sinne, a labour to performe the works of pietie and godlinesse, and may we not much rejoyce when we performe those things.

For Instruction: the cleare shining of the Gospell doth gall and torment wicked men; which is a signe they did never feele the power of Gods spirit within them, working for their conuersion. Of those men there are two sorts, the one more publike, the other more priuate. Some publiquely fight against God with a stretched-out Arme, and a stiffe necke, as *Pharaob*, *Who is the Lord*, saith hee, *that I shoulde know him?* Others goe more subtilly to worke, are more politike then the former; They are fauourites of the Gospell, whilst there is prosperity and peace. The *Galaithians* esteemed of *Paul* as an Angell of light; the towne of *Millan* was so affected to *Ambrose*, that rather they would loose their liues, then their Bishop: *Daniel* had friends; yet the case is altered; the *Galaithians* fall away, *Ambrose* not so much respected; *Daniel*, by such as bare him fare formerly, persecuted. *Moses* was not at all times esteemed alike; when Christ turned the water into Wine, and fed the people by hundreds and thousands, all was well, then he was called *Rabbi* and *Rabboni*; then they would make him a King, &c., but when hee said, *they are of their father the Devil*, then away with him, *crucifie him*: *Paul* now called *Mercarius*, by and by a murtherer; these our dayes are full of such, whilst there is peace, then they seeme religious, when trouble commeth, they not onely resolt, but persecute such as are truly religious.

It is true that the children of God, being asleepe, left vnto themselves for a time, may be offended at the word preached (who therfore are by the preachers of Gods word to be rousid from their securitie, that they may perceiue their errour, roused I say by the terroris threatned out of the Law of God; if they haue a long time continued in the course of godlinesse, or otherwise if they be but nouices in the schoole of Christ, by a more milder course) but they doe not so continue, they repent, they are sorry, they are grieved for the same, whereas the wicked remaine still so, yea daily grow worse and worse, and therefore shall be hewne downe.

Secondly, that such as remaine fruitlesse, and will not be reformed, shall be giuen ouer vnto the hardnesse of their owne heart, and left vnto their owne deserued condempnation: This is a terrible punishment, a fearefull *hewing downe*, which proceedeth from the contempt of Gods word, when the wicked haue had the outward Ministerie of Gods word for a long time, and God hath by it called them to iepentance, offering grace and saluation vnto them, if they doe not embrace it, but continue in their backwardnesse and rebellion, then the Lord by hardnesse of heart, hewing them downe, he maketh their hearts fat, so that bearing they doe not heare, seeing they doe not see.

O let vs be carefull to prevent this fearefull iudgement, rather let vs be hewne downe by crosses, affliction, and death, then by hardnesse of heart; let vs pray vnto the Lord daily to mollifie and soften our heart.

Thirdly, that the wicked at the day of iudgement, shall by a perpetuall separation, be hewne downe from the fellowship of the holy Trinitie, blessed Angels, and glorified Saints, which our Sauiour himselfe confirmeth, *Goe yee cursed of my father vnto everlasting fire, prepared for the Devil and his Angels;* their hewning downe by the word in this world, precedes their hewning downe at the day of iudgement; that proceedeth from this; for such as are here hewed downe, by the ministery of the word, giuen ouer to a reprobate minde, and an hard heart, shall then by finall separation be hewed downe, from the presence of God.

This

This letteeth vs see the miserable estate of wicked men, both in this life and in the life to come : here they are hewed downe by the ministrie of Gods word, then they shall be perpetually hewed downe by the sentence of the iust Judge, *Go ye cursed of my father, &c.* This finall hewing downe shall not befall vnto all sinners, but onely to such as are impenitent ; many may in this world be hewed downe, by temporall iudgements, which repenting shall not be hewed downe in this last iudgement. To this purpose the Apostle speakest of the *Jewes*, And they also, if they abide not still in unbelife, shall be grafted in, for *Rom. 11:23.* God is able to graffe them in againe. Such as belong vnto God may for a time fall away (as all such doe totally, which are outwardly planted and not inwardly) and so by affliction hewed downe, but they doe rise againe, and by repentance blot out their fall, and therefore shall escape this finall hewing downe.

For the second, he will cast them into the fire : by fire in this place we may understand, the iudgement which at the great day shall be executed vpon wicked men, the extreame and most sharpe paine appointed for them in hell ; concerning which, these sixe things are to be considered. First, that it is fearefull. Secondly, that it is painfull. Thirdly, that it is unspeakably painfull. Fourthly, that it is continuall. Fiftly, that is vnuerfall. Sixtly, that it is eternall : other questions as being more curious then profitable, I willingly passe by ; such as whether it be a materiall fire, how it is maintained, &c.

First, I say it is fearefull, and that if either wee consider the place where it is, *Hell* ; for what it is to torment wicked men, how unpleasant it is, not for light, heat, or comfort, as other fire is, but to torment and terrifie, accompanied with divers other torments, vtter darknesse, the worne that never dieth, weeping and gnashing of teeth, which shall never be quenched ; fearefull was that destruction of *Sodom*, but more fearefull this, that did end, this shall never.

Secondly, it is painfull, and therefore called the *Lake burning with fire and brimstone* : the extremitie whereof both in body and soule, the heart of man is not able to conceiue ; a taste

whereof we may haue in the rich Glutton.

Thirdly, it is vnspeakable : as *Paul* was not able to expresse the ioyes of heauen, no more can wee the extremitie of this fire.

*Mat.3.12.*

Fourthly, it is continuall, alwayes without any intermission, which doth so much the more agrauate the misery of the wicked, this fire cannot be put out.

Fifthly, it is vnuerfall, both vpon soule and body, and conscience, both outwardly and inwardly.

*Mat.25.41.*

Sixty, it is eternall : if it would once cease, though after many thousand yeares, there were some hope, but it shall continue world without end, for euermore, from whence there is no redemption.

Hence we may learne, that seeing this fire is so fearefull, so painfull, so vnspeakable, so continuall, so vnuerfall, so perpetuall, and the wicked not repenting them of their sinnes, shall be (without doubt) cast therewith, evn in time to forsake our sinnes, and to turne vnto the Lord, by true and vnsafed repentance, bring forth good fruite, whereby we may escape so terrible a torment, the fire of hell. O let vs feare and tremble when we heare or read hereof, yea let vs alwayes haue it before our eyes, that wee may be withdrawne from sinne, least finaing and not repenting, wee become partakers therewith.

O wicked man why doest thou runne on in sinne, why art thou so carelesse of thine owne welfare? wouldest thou burne willingly? thinkest thou, that thou canst abide the fire? no certaintly thou canst not : if thou canst not abide that the least member of thy body should abide in the fire, but for a little time, how shalst thou be able to abide the fire of hell, both in body and soule eternally?

Concerning the second : when this Execution shall be accomplished : although that chiefly it shall be executed in the great and generall day of judgement, yet notwithstanding it doth begin euuen in this life; as then they shall be finally bewne downe and cast into the fire of hell; so also here they shall be hewne downe by the ministry of Gods word, and seele this fire

fire begunne in them, their Conscience accusing them, torments affrighting them, they themselves driven vnto desperation. Hence wee may perceiue the miserable estate of wicked men, both here and hereafter, in this life and in that which is to come.

Whereby we may learne in time to become obedient vnto the Preaching of Gods Word, not despising the gracious offerers of mercie; for certainly, to conclude with the words

of my Text, *Every tree which bringeth not forth good fruit shall be hewne downe and cast into the fire.*

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**FINIS.**

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THE  
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OF THE  
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REPENTANCE.**

By Alexander Undy B. in Diuinity, and Chap-  
laine to his Maestie in Ordinary, and Mini-  
ster of the Gospell at Hawking in Kent.

Lament. I. 20.

*Abroad the sword bereaueth, at home there is as death.*

Chrysost. in Serm.

*Nemo ad Deum aliquando flens accessit, qui non quod po-  
stulanit accepert.*



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of the great seale of *England*, and  
one of his Maiesties most Ho-  
nourable Privie  
Councell.

**W**E reade in holy Scripture,  
Right Honourable, that  
godlines with contentment  
is great gaine, for it hath  
not onely promise of this life  
but of the life and glory to  
come: for proofe whereof we haue in the person of  
Obed-Edom, That when the Arke of the  
Lord, was well entertained in his house,  
both he and all that did belong to him  
were blessed of God, for the Arke was not  
2. Tim. 6. 6.  
2. Sam. 6. 11.

## The Epistle

onely a token of Gods presence, but also a type of our ministery ; To which God hath conioyned himselfe to be present with vs vnto the end of the world. By the Arke many miracles were done, by it the waters of Jordan were diuided, the walls of Jericho fell downe to the ground, the Idoll Dagon was dismembred. But the Arke of the new Couenant doth much more, it passeth all Gods children through the mighty floods of affliction, breaketh downe the walls of temptation, casteth Popish Idolatry to Gehena from whence it came, as not able to looke the truth in the face, this doth present Christ the way, the truth, and the life, and doth exhibite Christ vnto vs, God and man to be our righteousnes, sanctification and redemption. Now the way to meet with all these blessings, with Obed-Edom, is to entertaine the Arke of the Gospell, but yet these blessings are not obtained in respect of the presence of the Gospell, but in respect of beleeuing, obeying, and reverent estimation and entertainement of the same, for as we must loue God, imbrace his lawes, aduance the Gospell, so must we imitate the example of Obed-Edom, who did not breake the tables of stone,

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stone, Aarons rod, or misused Manna, which would haue bred his ouerthrow, but as he did carry a reuerent respect and estimation to the Arke, so he did to the supporters thereof, he brake not off the rings, nor the barres in the rings, by which it was carried from one place to another. It is a difficult matter for a man in our dayes to profit himselfe by the Gospell, that doth for any earthly respect, despise a powerfull Ministry, who as the Barres in the Arke doe preach the truth, and carry the Arke of the Gospell vnto the world; neither was the Ring or Barre changed, but kept as it was ordained by God and his seruant Moses; and wherefoeuer this hastie disposition is, we may assure our selues it leaues some bountifull remembrance to your Lordsh. is recommended a care of the reuerent estimation of the Arke and affaires thereof. You are as a towre vpon the top of an hil, & so much the more reason haue you to walk wisely, & that in respect of your great priuiledges, that the lawes of God & the kingdom may be conioynd with an vpright and godly course of life, because Plus effecit apud populum, which laudable course your L. doth follow, which hath the more

## The Epistle

emboldened and encouraged mee to present this  
small token of my good wills vnto your Lordship,  
albeit I haue not vsed the common Method of ma-  
ny in the like case, which were rather to write of  
you, then to you, yet neither to be neglected, for in  
publishing (though sparingly) my knowledge of  
your worth to the world, some might taxe mee  
with flattery which I condemne in others, but on-  
ly on the other part, some may censure me to haue  
written of you according to the pouerty of my abi-  
lity rather then to the fulnes of your merite, but  
howsoeuer peraduenture it will seeme strange  
when this commeth to your Lordships hands,  
what assurance of your good acceptance, should  
haue moued me to dedicate the same vnto you, I  
haue not done it mercinarie, further then my  
paines may aduance the Gospell, for then I would  
haue presented it to your hands; nor vaine glori-  
ously in crauing your approbation, but freely and  
honestly out of that respect which I owe to that  
innate goodnessse, which I hope is and shall ex-  
presse it selfe in you. And herein I thinke my selfe  
happy that I live to know one of so great qualitie  
as your selfe, whose breast goodnessse makes her ha-  
bitation

## Dedicatory.

bitation which I may the more boldly say, in that  
I heard from your mouth, that your desire was to  
aduance and prefer, those that were worthy to the  
worke of God, for the which, and for mine owne  
part also, as I endeauour my selfe to runne after  
the high calling of God in Christ Iesus, so I desire  
to imitate the fertill lands, Qui multo plus red-  
dunt quam acceperint, quia si non dubita-  
mus bona conferre his qnos speramus no-  
bis profuturos, quales debemus esse in eos  
qui iam profuerunt? But yet I say, Non red-  
derevero, bono viro, it cannot absqua iniuria  
id facere possit, Receiue then a signification of  
my loue, a testification of duty. Accipe ergo  
hanc obseruantiae meae humilem tesseram,  
& quidem sereno vultu ac animo clemen-  
ti accipe: Inde pium meum in te affectum  
elice, meque clementia solita porro prose-  
quere. Illud ubi impetravero magnum me  
quid impetrasse existimabo, pro quo tamen  
nil praeter preces pias, officia & obsequia  
humilia reponere queo. And thus humbly ta-  
king my leaue, wishing to your Lordship all  
health and happiness, with the increase of all spiri-  
tuall

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tuall and temporall blessings. And that this small gift may haue as good acceptance in your Lordships fauour, as it is well intended by me: to this effect I pray the very God of peace sanctifie you throughout, and I pray God your whole spirit, and soule and body, bee preserued blamelesse vnto the comming of our Lord Jesus Christ: in him, Farewell.

Your Lordships in all respectiue

dutie to be commanded,

Alexander Udny.



THE  
Voice of the Cryer:  
Containing  
A FORCIBLE INVITATION VNTO Repentance.

**IOEL 2.12.**

*Therefore also now, saith the Lord, turne you even to me, with all your heart; and with fassing, and with weeping, and with mourning.*



**N** the former part of this Chapter, the Prophet threatneth vnto the *leuies* heavy judgements, and a searefull desolation from the *Affyrrians*, whom God at the length would send vnto them: beholding them secure and carelesse, obſtituate and impenitent, he rouseth them vp by a Proclamation of dolefull tydings. *The day of the*

*Lord is come, for it is at hand; a day of darknesse, and of blacknesse, a day of clouds and obscuritie, &c. The day of the Lord is great and very terrible, and who can abide it?*

In these words, as a most louing Pastor vnto his flocke, he declareth the remedy, whereby this searefull desolation might

H be

be preuented; namely, by true and vnsainted Repentance: concerning which two things are to be considered. First, the dutie enioyned. Secondly, the reasons whereby it is enforced.

The Dutie enioyned is true and vnsainted Repentance, consisting of these two parts. First, internall in the affection, required both of Priests and people, *turne y<sup>e</sup> even to me with all your heart.* Secondly, externally, and in action consisting of three points. 1. Fasting. 2. Weeping. 3. With mourning.

The Reasons whereby it is enforced are three. 1. From the occasion, therefore. 2. From the time, now also. 3. From the author, *faith the Lord.* Therefore, now also, *faith the Lord.*

I shall first speake of the Reasons, then of the Dutie it selfe, at the pleasure of God.

*The occasion, therefore.* The first Reason then whereby our Prophet doth exhort the *Jewes* vnto Repentance, is from the occasion of the same, laid downe in this increasing particle, *therefore:* which hauing relation vnto the former verses, pointeth out vnto vs the great danger wherein the *Jewes* stood at this time; iudgements being denounced against them; iudgements being prepared for them; iudgements euuen hanging ouer their heads, which could not otherwise be remoued, but onely by their repentance. The Reason may be framed thus: If those iudgements which are denounced against you, cannot otherwise be remoued, but by true and vnsainted Repentance, then it is needfull that you shoulde repent: but those iudgements which are denounced against you, cannot otherwise be remoued, therefore it is needfull that you shoulde repent.

Hence this obseruation may be gathered: that,

*Deut.* When either Gods hand is heauie vpon vs, or his iudgements are denounced against vs, we ought vnsaintedly to repente vs of our sinnes. Gods hand was heauie vpon the *Jewes* at this time, as may be gathered out of the former chapter, greater iudgements were denounced against them, in the beginning of this, and therefore now they are exhorted vnto Repentance. Thus did *Jehosaphat*, hearing that the *Aramites* were come against him, *He set himselfe to seke the Lord, and proclaimed a fast*

## The voice of the Cryer.

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*fast throughout all the Land.* This did the *Israelites*, when two several times they were discomfited by the *Beniamites*. They went up unto the house of God and wept, and sat there before the Lord, and fasted that day till the evening. Thus did the *Nineties* after the denunciation of Gods iudgements by *Jonah*, Jonah 3.5. Hence it is that the Prophets, after they had denounced Gods iudgements, did alwayes from thence exhort them vnto Repentance. Thus *Isaiah*, *Why shoulde ye be stricken any more*, Isa.1.5-16. &c. wash you, and make you cleane. Thus *Jeremiah*, *I will bring* Ier.4.6.8. *evil from the North*, and a great destruction; for this, gird you with sackcloth, lament and bosome. Thus *Daniel* hauing expouned Nebuchadnezzars dreame, and warned him of his approaching fall, exhorteþ him to breake off his sinnes by righteousnesse, and his iniquities by shewing mercie to the poore. Thus *Hosea*, for this shall the Land mourne: come and let us resurce unto the Lord. Thus *Amos*, *The Lord God hath sworne by his holynesse*, that loe the daies shall come upon you, that he will take you away with hookes, and your prosperity with fish-hookes, &c. seeke ye me and ye shall finde. Thus *Zephaniah*, *I will utterly confound all things from of the Land*, &c. gather your selues together before the doctre come forth. Thus our Saviour Christ, *Unlesse ye repente*, ye shall all likewise perish. Thus our Prophet, he doth both aduertise the *Jewes* of their immaient danger, and also how they might be deliuereþ. Luk.13.5.

The Reasons of this Doctrine are these two. First, Because God's hand is heauie vpon vs, and his Judgements are denouced against vs; for this end, that we may repente and returne vnto him: according to that of the Prophet, *Lord instructe  
huse they visited thee, they poured out a prayer when thy chastening  
was upon them.* For this cause the Lord complaineth, that al-  
though he had afflicted his people, yet they did not returne vnto him. *Isa.26.15.*

Secondly, because upon Repentance, God doth withdraw his Judgements either inflicted or denounced: inflicted, from the *Israelites*, *He regarded their affliction*, when he heard their cry: threatened, from the *Ninives*: And God saw their works, *Ps.106.44.* *Ionah 3.10.* that they turned from their evil way, and God repented of the e-

*all that he had said he would doe unto them, and he did it not.*

The Vies of this point are twofold.

1. For Reprehension vnto all of vs in this Land, vpon which Gods hand lyeth heauie, against which so many Judgements are denounced; and yet (alas) we continue in our euill courses, and doe not repent vs of our sinnes; yet which is worse, we daily grow worse and worse, adding sinne vnto sinne, and multiplying our abominations in Gods sight. What could haue beeene done more vnto vs, then the Lord hath done? yea at this same time, all those causes whereby God hath prouoked others to humiliation, concurre together to moue vs to Repentance. Publike, open, powerfull and malicious enemies hunt after our destruction, that they may deface Gods glory, root out Religion, possess our Inheritance, and make our streets runne ouer with blood. God bloweth vpon those actions which we undertake, either by Sea or Land, as daily experience teacheth: Gods Judgements both in generall and particular are denounced against vs, as they were against the *Ninives*; we haue beeene visited with the Plague, the famin, strange diseases, &c. The sword of our enemies hangeth ouer our heads; few are sorry for the afflictions of *Joseph*, the loue of most both towards God and their distressed brethren is waxed cold: we fall away from our former loue and zeale which we haue had to Gods glory and our owne saluation; and yet who taketh those things to heart? who doth repent him of his sinnes?

For Exhortation both vnto Preachers and People.

*Vse 2.* Preachers to be carefull both in fore-seeing and fore-warning Gods Judgements; and like wise exhorting vnto Repentance. God hath appointed vs Watchmen, Seers, Ambassadors, Physicians, we must accordingly declare Gods will vnto you, and both shew you your disease, your danger, and the meanes whereby you may be deliuered. Remember (my brethren) what Commission the Lord gaue vnto *Jeremiah*; *Speake unto them all that I command thee, be not dismayed at their faces, least I confound them before them.* And vnto *Ezechiel*, *When I say unto the wicked thou shalt surely die, and thou givest him no warning,*

*Ier.1:17.*

*Ezek.3,18,19*

ning, nor speakes to warne the wicked from his wicked waie to saue his life ; the same wicked man shall die in his iniquitie, but his bloud will I require at thine hand. Let vs remember I say that God hath made vs Watchmen, and that therefore we ought to giue warning. O let vs crye aloud, and spare not, let vs lift up *Isa. 5. 8. v.* our voice like a trumpet, and shew our people their transgression, and what iudgements are prepared for them, that so they may repent, at least we may saue our owne soules.

People, euē truely to repent them of their sinnes, in respect of Gods iudgements both lying vpon vs, and greater hanging ouer our heads. Hath God beene pleased to spare you so long, and not quite destroyed you, repente in time, become obedient vnto the word of God calling vpon you. Repente I say, that God may be glorified in his mercy, our enemies may be subdued, our present calamities remoued, and further iudgements preuented : to conclude this point, seeing God hath dealt with vs in this Land, as he did with the *Jewes*, seeing he exhorteth vs vnto Repentance by a Proclamation of iudgements as he did them, and we haue as much neede to repent as they had, I conclude with that exhortation of *Zophaniah*, *Gather your selues together, yea gather together a Nation not desired before the decree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come vpon you* : otherwise the Lord may iustly in the day of his wrath make vs subiect vnto the crueltie and flauery of our enemies. Thus of the 1. Reason.

The second Reason whereby our Prophet exhorteth the *Jewes* vnto Repentance, is taken from the time wherein he did exhort them, laid downe in these words, *Now also*, wherein divers things may be noted. 1. That as at this time, so also at other times the Lord hath exhortedit them vnto Repentance, as might be confirmed by the Prophesies of *Jonah*, *Amos*, *Hosea*, *Isaias*, *Micah*, *Nahum*, and *Jeremiah*, all which did precede this our Prophet *Ioel*. Secondly, that as yet there remained hope for them of obtaining pardon, and preuenting those iudgements threatened, if they would truely returnde vnto the Lord. Thirdly, that God did not promise againe to call vpon them, or any longer to spare them, if they did

not delay, and put off their Repentance, as formerly. The Reason may be framed thus; If God haue spared you so long, and not vtterly destroyed you notwithstanding of your de-serts, and doth now also invite you to Repentance; not like to spare you any longer, if you doe not now amend, then you ought to returne vnto him: but so it is, that God hath yet spared now, doth now also invite you to Repentance, and is not like any longer to beare with you; therefore you ought now to Repent, now to turne vnto the Lord. Hence this obseruation doth arise: that,

Dott.

The bounteousesse, patience, and long suffering of God ought to moue vs vnto a present and speedy Repentance. God hath beene bountifull vnto the Jewes, in exhorting them so often, in sending so many Prophets vnto them; hee had long borne with their frowardnesse and backwardnesse, he had wearied himselfe by waiting vpon them; yet againe he offereth vnto them mercy, by the same, to prouoke them vnto a speedy and present Repentance. This the Apostle *Pau* confirmeth; *Despisest thou the riches of his goodnessse, and forbearance, and long suffering, not knowing that the goodnessse of God leadeth thee vnto Repentance.* And againe, *Bebold, now is the acceptable time, bebold now is the day of salvation.* And againe, *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sinne: to day if ye will beare his voice barden not your heartis.*

Rom.2.4.

2 Cor.6.2.

H.b.3.13.15.

Reason 1.

Ezek.18.23.

Reason 2.

Rom.2.5.

The Reasons hereof are these. First, because for this end the Lord doth forbeare vs, spare vs, call vpon vs, euē that we may repent. God is not bound thus to deale with vs, but out of his exceeding great loue; he doth spare vs, *not desiring the death of a sinner.*

Secondly, because if we doe not Repent, and returne vnto the Lord, then we shall be left inexcusable, we shall be forced to confesse Gods iust judgement in our confusion, following vpon the contempt of his mercy offered vnto vs; yea after our hardenesse and impenitent hearts, *we treasure up unto our selves wrath against the day of wrath, and revelation of the righteous judgement of God.*

The

The Vses hereof are threefold.

For Reprehension vnto all such as abuse the goodnessse, pa- *Vse 1.*  
tience, and long-suffering of God, delaying and putting off  
their repentance from time to time. And doe not we thus? how  
often hath the Lord called vpon vs? how many hath he sent  
vnto vs? how many Sermons of Repentance haue we heard?  
and yet alas we doe not repente: we still presume of mercy, that  
God wil stil spare vs, will stil be gracious vnto vs: let vs not de-  
ceive our selues, for certainly God wil not be mocked of vs still.

For Exhortation vnto euery one of vs.

1. To be thankfull vnto God, for his vnspakeable mercy to- *Vse 2.*  
wards vs, in sparing vs so long, in waiting vpon vs so long, in  
giving vs so large a time of Repentance: he might haue con-  
founded and destroyed vs long ere this time, yet he doth now  
offer mercy, he doth now also invite you to Repentance.

2. To embrase thole gracious offers of mercy and saluation  
now presently offered vnto vs, not putting off from time to  
time, saying with Salomons sluggard, *Yet a little while, yet a lit-  
tle folding of the hands.* Why wouldest thou buy Repentance  
at such a deare rate? the longer thou delayest, the more hardly  
canst thou repente, the more painfull shall thy Repentance be  
*Pro. 6.10.*  
vnto thee?

For Consolation vnto such as are cast downe through the *Vse 3.*  
sense and consideration of their sinnes, and of their continuance  
in the same. There is a comfort for thee; Now also, the Lord  
doth invite thee vnto Repentance; doe thou Repente, and thou  
shalt be saved, Gods Judgements shall be withdrawne from  
thee, thou shalt not be destroyed; thy Repentance cannot be  
too late, if it be true. Neither doe I speake this to enspurage  
any to goe on in sinne, and so by presuming vpon Gods mercies,  
to continue in sinne, for such are in a dangerous and lamenta-  
ble estate, but onely for the comfort of such as are in danger of  
desperation through their long continuance in sinne; to them  
I propounde the example of *Manasses, Marie Magdalen, Zacheus,*  
*Pangae the Thicke at the right hand,* that they shold not  
despaire. To the others, I might instance thousands of examples,  
of such as by delaying did perish, that they shold not presume,  
Thus of the 2. Reason. The

*The Author,  
Thus saith the  
Lord.*

The third Reason whereby he exhorteth them vnto Repentance, is taken from the Person of him that speaketh, or from the Author by whom, and in whose name our Prophet was directed thus to speake vnto them, layed downe in these words, *Thus saith the Lord.* The Reason may be framed thus. That which the Lord himselfe doth command you, enioyne vnto you, and require of you, that you ought to doe : but so it is, the Lord doth by me exhort you all vnto Repentance, to returme vnto him; therefore you ought to Repent and returme vnto him. Hence these three things may be obserued.

1. That God by the preaching of his word doth reueale his will vnto vs.
2. That before the Lord inflict his Judgements, he doth give warning and aduertisement thereof.
3. That vntill it please God to worke Repentance in our hearts by his Word and Spirit, we can never truely Repent.

*Dott.*

*Ier. 15. 19.  
1 Cor. 3. 9.  
2 Cor. 5. 20.*

For the first, God doth by the Preaching of his Word reueale his will vnto vs, both for our performance of that which is good, and abstinenſe from that which is euill. Hence they are called *Gods monſth, Labourers with God, The Embassadors of God.* By them he did for the most reueale his will in former ages, by them he doth reueale his will in these our dayes: as he ſent his Prophets vnto the *Jewes*, with *Thus saith the Lord*, in their mouth, ſo he doth now ſend Preachers to reueale his will vnto you.

The Vies hereof are threefold.

*Vſe I.*

For Instruction, if God by the Preaching of his Word doth reueale his will vnto vs: Hence we may leame.

*Pſal. 19. 10.*

*1 Pet. 4. 11.*

*1 Sam. 8. 7.*

1. Reuerently to esteeme of the Word preached, and of the Meſſengers thereof. Of the word preached, as the word of God, as the Wisedome of God, as Oracles of God, which is to be preferred before thousands of Gold and Siluer, and is ſweeter then the hony and the hony combe. Of the Preachers, as diſpofers of the ſecrets of Chrifts kingdome; ſuch as diſpife them, diſpife God himſelfe: as the Lord ſaid vnto *Samuel*, *They haue not reieced thee, but they haue reieced me, that I ſhould not reigne ouer them.* And our Sauour Christ, *Hee that heareth*

beareth you, heareth me, and he that despiseth you, despiseth me,  
and him that sent me.

Luk.10.16.

2. To know Gods will revealed in his word. God doth  
not now reveale himselfe vnto vs, by Prophetic, Reuelation,  
Vrim and Thummim, and the like, as formerly vnto the *Jewes*  
he was wont, but by his word preached, which doth instruct  
vs in the same.

3. To obey the will of God, revealed to vs in the preaching  
of his word; resoluing to heare what God shall speake  
vnto vs out of his word, and to perfore such things as we  
heare.

For Reprehension, both vnto Preachers and People.

Vnto Preachers, which either are pust vp with their gifts of *Vse 2.*  
knowledge, learning, eloquence, not remembraunce that they  
haue them from the Lord, and that they are his Messengers to *Eze.13.7.10.*  
declare his will: or which preach not Gods word but mans  
traditions, and their owne iuinations, confirming their Do-  
ctrine rather with humane testimonies, then the written word  
of God.

Vnto People, which either absent themselues from the hearing  
of Gods word preached, or if they come, giue not that re-  
uerence as is fit; yea, there are many amongst vs, which either  
could be content that there were no preaching, or that it were  
very seldome. There are also many, which preferre the Popes  
holiness before the Scriptures, yea allow those things which  
are contrary vnto the same: as one speaking of Confirmation,  
faith, *Though it be not found in the Canonicall Epistles of Guido editus  
Saint Peter, yet our Lord and Pope habit it in the decrees of the  
Churchof Rome.* Thus they preseire falsehood before the truth, *anno 15.95.  
mamp. lxxviii. Tract. 3.*  
and humane traditions aboue the word. Besides, how ma-  
ny are there, which both mocke the preachers, and preaching  
of Gods word, to whom Gods word is a reproach and de-  
rision?

For Exhortation both vnto Preachers and People.

Vnto Preachers to stirre vp their People vnto attention, by *Vse 3.*  
*Thus saith the Lord:* whereby they shall become more cheera- *Luk.4.20.*  
full, whilst the eyes of the people are set vpon them; and peo-  
ple

ple more attentiuе, knowing that it is God which speakest vnto them.

**1 Pet. 4.11.** 3. To propound vnto their people the Oracles of God; If any man speake (saith Saint Peter) let him speake as the Oracles of God.

3. To deliue Gods will vnto their hearers both faithfully and diligently, according as they haue receiued from him.

Vnto People, diligently to attend vpon this ordinance of Preaching; loathe not this Manna, despise not this Seede reiect not this Milke, refuse not this Treasure, though in earthen Vessells, looke not vnto the meanenesse of the Preachers thereof, **1 Cor 1.27.** For God hath chosen the foolish things of this world to confound the wise: whilst this blessing is continued make vse of it, and reverence the Preachers thereof, for if we contemne it, there may come a famine thereof, that we shall seeke it, and not finde it.

**Deut.** For the second, Before the Lord doth inflict his iudgements he giueth warning and aduertisement thereof; *Thus saith the Lord:* which our owne particular experience may sufficiently confirme. Gods hand is now heauy vpon vs (as of late it hath beeene) Judgements are daily by the Preachers of Gods word denounced, and are like to fall vpon vs: haue we not sufficient warning? We had warning of our former visitation, we haue warning of another, yea the former (without Repentance) is but a forerunner of a greater.

The Vses of this Point are.

**Vse 1.** First, to obserue and admire Gods wondersfull loue both vnto the Jewes and vnto vs: he gaue them warning and aduertisement, so also he giueth vs.

**Vse 2.** Secondly, to take with those warnings and aduertisements, that you may in time repente you of your sinnes: pretend not excuses, as if ye knew not, for you haue had many warnings already, and now at this time I giue you warning and aduertisement from God, that vntesse you doe repente, and retorne vnto the Lord, you shall be destroyed.

**Vse 3.** Thirdly, to reprove those which will not take any warning and aduertisement: they neither thinke of Gods iudgements them.

themselves, neither yet are desirous, that others should aduertise them : much like vnto the Sodomitres, whom Lot aduertised of their imminent dangers, *He seemed unto them as one that Gen.10.14. mocked :* and like the *Iemets*, who being warned by *Jeremiah concerning the will of God,* whereof at their owne desire he had enquired, said, *Thou speakest falsely, the Lord our God hath Jer.43.2. not sent thee, to say, Goe not into Egypt to sojourne there.*

For the third, Vnlesse it please God to worke Repentance in *Dest.* our hearts by his Word and Spirit, we can never truely repent. We may weepe out our eyes, we may mourne, we may fast, and yet vnalesse God truely touch our hearts, all is in vaine. The Repentance which the Lord worketh, is a Repentance vnto life. *Acts 11.18.* This point is needfull to be vrged in these dayes, wherein men are so carelesse in living, and wretched in sinning, as if Repentance were in their pocket, whereas there is no true Repentance vnalesse God enter into the minde, then follow the sobs of a contrite heart. As the sap and iuyce runneth fast from a greene piece of wood, whilste it burneth, till it be consumed ; so when the Lord commeth into the heart, there is weeping till the power of sinne be consumed. Repentance is not the wringing out of a teare, or the breathing out of a sigh, or the lifting *Note.* vp of the eyes, or a bare saying, *I have sinned :* but it must be with weeping, sighing, praying, conciission, and true amendment of life, the speciall gift of God.

The Reasons of this obseruation are two. First, because Re *Reas. 2.* mission of finnes doth accompany Repentance ; as it is written, *God hath ordained a Saviour, for to give Repentance unto Israel, A&t.5.31.* add forgiuenesse of finnes : wherefore it followeth, that as a man cannot pardon his owne finnes, so he cannot Repent when he list : finne may quickly be committed, but hardly rubd off againe. Some may say, we haue sinned grieuously, but we know not how nor when we haue repented ? I answer, That thy sins haue beeene so long pardoned, as thou hast truely repented for them, and that thou hast as many seales of thy pardon, as thou hast shed teares, sighs, sobs, and art warned inwardly for thy finnes and transgressions. *Question last blownd backe.*

Secondly, As it is the word of God which hardneth the *Reas. 2.*

I 2 heart,

*Ques.*

heart, so it is the word of God which softneth the same. Hence it may be demanded, How doth it stand with Gods Justice to punish men for not repentieng, if he deny them Repentsnce? and how can men be condemned for an hard heart, seeing God hardneth the same? I answr, An hard heart and a bad life doe not simply condemne a man, but continuall delight in euill without once praying to be deliuered: God men haue had bad hard hearts, but haue lamented, so haue euill men, but rejoyce in it: though God harden the heart, he doth not bestow an euill heart; the heart is hardened, that we may acknowledge, that a soft heart commeth from God. Wouldst thou know then if God hath wrought vpon thine heart? marke how thou louest sinne, how thou art pleased with the hardnesse of thine heart, dost thou loue them? thine heart is damnable, dost thou loath them? thine estate is comfortable.

The Vses of this point are twofold.

*Vse 1.*  
Lam. 5.21.

For Exhortation: Seeing the Lord worketh Repentance, then let vs pray diligently vnto the Lord for the same; let vs all say, *Turne us vnto thee O Lord.* Dost thou finde heauinesse in thy heart, dulnesse in thy soule, in performing of good, and readinesse vnto euill, then pray vnto the Lord for thy conuercion, for thine estate of life is worse then death? Dost thou live without Repentance? there is but a little space betwixt thee and death, betwixt thee and hell; yet notwithstanding I dare say, that of all suites preferred before God, this especially was never denied. Dost thou liue a prophane life, and yet hearing some Sermons of death and Judgement, defirest to doe better? Ray not here, but conferre with thine owne conscience, and pray vnto the Lord, that thou maiest doe his will, and that hee would be pleased to strengthen thee that thou maiest performe that which he commandeth: Pray both in publike and priuate, pray continually, then I assure thee, drunkeanesse shall not drowne thee, covetousnesse shall not ouer-rule thee, pride shall not deface thee, whoredome shall not vndoe thee, stealing shall not shame thee, the world shall not deceiue thee, nor thy selfe condemne thee.

For

For Instruction : If Repentance be the speciall gift of God, vñ 2.  
and we are to craue Repentance from him, then we are to  
take notice of our sinnes, for which we ought to repent, and  
vnsesse first we know them, we cannot truly repent them.  
To this end, we must come with a generall confession before  
God, and also particularly lay open our sinnes in his sight : we  
must daily vs those meanes by which we may attaine vnto a  
knowledge of them : Gods word, the Law of God, our owne  
consciencies, our brethren, the Church, euen our enemis; that  
we may know our sinnes, we must count them, as an Vlurer  
doth his mony, behold them as an husbandman doth his  
ground; condemn them, as a Judge doth a thiefe; pray a-  
gainst them, as a Mariner doth to remoue a storne; fight a-  
gainst them, as a Souldier doth against his enemie; accuse them  
as a Lawyer doth one which is guiltie : if we once get a know-  
ledge of them, then their number will appeare infinite, their  
reward damnation, their power execrable, their presence intol-  
lerable, then a drop of mercy is worth all the world, then we  
shall pray against them ; if we pray against them, we shall ob-  
taine Repentance, yea we shall mourne that we cannot repent  
as we would, and if we doe repent then our sinnes shall be par-  
doned, and in stead of sorrow, the Lord will bestow vpon vs  
vnspakeable loyes. Thus of the 3. Reason.

And so much for the Reasons whereby our Prophet exhorteth the *Jewes* vnto Repentance, laid downe in these words,  
*Therefore now also, thus saith the Lord.*

I come now to speake of the Dutie whereunto he doth exhort them, and that is vnto true and vnsained Repentance: for the vnderstanding of which, two things are to be obserued in Generall.

First, That God doth not respect our miseries, vnsesse we  
doe repent.

Secondly, that without the preaching of Gods word, iudgements  
cannot amend vs.

Concerning the first: God doth not respect our crosses and  
calamities, except true Repentance be ioyned therewith. This *Dost.*  
the Prophet *Isaiah* confirmeth, testifying that the Lord did not  
regard

regard the outward fassing of the *laves*, because they did not truely repent. We may haue sicknesse, indure pouerty, yea we may dye, and yet ouer the neerer God, excepte we haue repentaunce the ornament of a Christian. It may be demanded, seeing the Lord doth punish vs, and our sufferings are the punishments of sinne, Why the Lord is not pleased and pacified with vs; for it may seeme extreme dealing both to punish vs in this life, and i[n] the life to come? I answer, That though we suffer for our sinnes, yet our suffering is not satisfaction for sinne; for the reward of sinne is death everlasting, and also all the miseries of this life, and therfore we must not excuse our selues for any croſſe or calamitie; for we may haue all those troubles, and yet (vnlesſe we repent) we shall never ſee the kingdome of heaven, nor the glory thereof.

*Reason 1.*

The Reasons hereof are these two. First, Because all the ſufferings of this life are but the beginnings of sorrowes, they are not the tenth part of that vengeance which the Lord wil poure vpon vs for our ſinnes, vnlesſe we repent; to haue ſicknesse, to want appetite to meate, to be grieved with the Ague, Feuer, Palſie, they are nothing but the beginnings of sorrow, and if it were poſſible that one man, or one woman could endure all theſe torments, yet he might goe to hell fire, wanting true conuerſion in the time of his trouble.

*Reason 2.*

Ezek. 32. 38.

Secondly, because the troubles of this life are common both to the wicked and the godly: this the Prophet *Ezechiel* witnesseth, *Thou shalt be broken in the midſt of the uncircumcized, and ſhalt ly with them which are ſlaine with the ſword*: though God correcteth euery one whom he loueth, yet he loueth not every one whom he correcteth. Christ was crucified, the Apoſtles martyred, yet beloved of God; *Herod* was eaten of wormes, and yet out of the fauour of God, his misery in this life, doth not better his estate in hell: *Iosab* a good King, and *Ahab* a wicked King, died both in warres, yet the estate of the one was not the better because he died as a good man did, neither the estate of the other worse, because he died as an euill man did. In one and the ſame fire Gold glistereth and droſſe smoaketh; ſo by Tribulation good men become purged, whereas

*Note.*

whereas euill men become worse.

The Vies of this Doctrine are these two.

First, seeing our affliction cannot moue God to pittie vs, vnfesse we repente, therefore let vs learne to obey the exhortation of the Prophet in Scripture, *Turne unto the Lord your God.* Thy blood cannot pacifie the wrath of God, whereas teares of Repentance can : bodily plagues doe not moue God to pitie vs, when as spirituall sorrowes doe. To apply this in particular vnto our selues; Haue not we had great iudgements lying vpon vs? how many Souldiers haue we lost, crying and dying in their owne bloud? how many haue perisched by faine? haue not many houses beeene swept cleane by the Pestilence, not onely in *London*, but even in remote places, and doe they not yet continue: Doth not the Lord see them? he doth: doth he see them, why then doth he not pitie our desolation? doth he pitie it, why then doth he not stay it; for no question but the cryes of the afflicted doe pearce the heauen? and yet they doe continue. O *England*, it is no wonder; so long as thou continuest rebellious in so great a light, thou maist looke for the encrease and continuance of Gods iudgements vpon thee; for the Lord will never remoue his iudgements, vntill we forsake our sinnes: because we doe not turne vnto the Lord, therefore our health is turned into sicknesse, our life into death, our peace into warre, our mirth into mourning, our plenty into want: let vs turne before all be ouer-turned, let vs fill our chambers with mourning, lest the whole Land be filled with lamentation.

Secondly, seeing God regardeth not our miseries vnfesse we *Vse 2:* doe repente, then it followeth that our sufferings are not worthy of the life to come; for our joyes shall be greater there, then our sorrowes can be here. There shall be no sicknesse, misery is ended, and death destroied; so that we ought to suffer patiently, here to liue so, we ought to labour to dye so, and dye in despight of death to raigne so.

Concerning the second: Without the preaching of Gods word iudgements cannot amend vs. At this time the *Jewes* were wonderfully afflicted, fearefull iudgements were denouned

ccd

ced against them, yet this doth not the turne, God by his Prophet doth exhort them to Repentance. Though the Lord should shake the earth terribly, thunder omnipotently, darken the light fearfully, multiply punishments abundantly, yet this alone cannot conuert the soule. The Lord at another time complaineth, that *He had giuen them cleanness of teeth in all their Cities; that he had misb-holden the raine from them: that he had smitten them with blasting and mildew: that the Palmerworme had devoured their Vines and Olives: that he had sent amongst them the Pestilence; that their young men were slaine with the sword, &c. yet they did not returne vnto the Lord.* So that I say, no outward crosse worketh repentance: this our owne experience witnesseth: Is not this Land greatly afflicted, doe not Gods iudgements hang ouer our heads (if we had eyes to behold them, and hearts to consider them) and yet who are conuerted? who doe truely returne vnto the Lord?

*Reas. 1.*

*Deut. 32.41.  
42.*

*Obiect.*

*Answe.*

*Reas. 2.*

*Ier. 23.29.*

*Heb. 4.12.*

*Vse 1.*

The Reasons hereof are these two. First, because the Lord for the most part, doth send his Judgements to reuenge, that euen his arrowes may be drunke with bloud; the speciall end of Gods iudgements is to take vengeance on a sinfull Land. But it may be obiect, Doe none repent in the time of aduersity, being vnder the crosse? yea, there are a great many, because the Lord ioyneth the Word and the rod together, his word by which he doth instruct them, his rod by which he doth correct them.

Secondly, because the Word is of greater force then any iudgements are in the conuersion of a sinner; a worke (I assure you) both great and admirable; *The word of the Lord is like unto fire, like unto an hammer, mightie in operation, sharper then any two edged sword.* Every word in the holy Scriptures is as a thunder-bolt; this pulleth vp sinne by the roots.

The Vses hereof are these two.

First, to teach vs, that we should haue the word of God in great estimation: We feare to be drowned by water, persecuted by land, and every member of our bodies to become subject vnto many sorrowes; and yet those especially hurt when we see and feele them, but the word of God worketh when we

when we neither see nor feele it. The crosse afflieteth vs, but the word instructeth vs; afflictions punish, and bring vs the heauy newes of condemnation, but the word bringeth glad tydings of life euerlasting; by iudgements we are blinded, by the Gospell we are enlightened; by Judgements we are indangered, by the Gospell we are defended; Judgements threaten the life, Gods word doth threaten our soule with euerlasting death, vnflesc we repente: make much of the word in thy health, for I assure thee, sicknesse cannot so prepartee thee for the Lord, the word will then be sweete to heare, when all others faile; miracles would make vs wonder, and worldly pleasures make vs proud, but Gods word maketh vs to Repente, and to liue the life of God in Christ Jesus our Lord.

*Ephes. 4.18.*

It may be obiectet: this seemeth a strange doctrine; Doe *Obiect.*  
not sorrowes and afflictions conuert vs vnto the Lord? Why  
then are they sent? why shold we account of them as we doe,  
seeing such as are afflicted reape so small comfort by them? I  
answert, that this conclusion is damnable: Shall not the Schol-  
ler care for the ro. J. because it cannot teach him; and shold  
we set light by the Lords Judgements, because they cannot  
conuert vs? No, they must keepe vs in obedience, although  
they cannot beget obedience within vs; they informe vs, though  
they cannot turne vs: as *David* was afraid of judgement, so  
must we; let vs tremble as the earth doth, let vs weepe and  
mourne, we know not how soone the wrath of God may seaze  
vpon vs, with what calamity we may be troubled, by what  
death we may be taken away. Let vs, I say, feare the word  
and workes of God, and then we shall not neede to feele  
them.

*Answe.*

Secondly, to teach vs, that when we are visited by Judge-  
ments, even to pray vnto the Lord, that he would by them  
worke our conuersion, seeing that of themselves they cannot  
beget Repentance within vs. Thus in generall.

*Vje 2.*

I come now to speake of the Duetie in particular, both intermall in the affectiōns, in these words; *Turne yee enemis to mee  
with all your heart:* and externall in the action; *with fassing,*

*and with weeping, and with mourning.* Of these two in order.

Concerning the first. The inward forme of Repentance is described in these words, *Turne ye even to mee with all your heart*: wherein these points are to be handled. 1. The action, *Turne*. 2. The persons exhorted to turne, *ye*, euery one of them. 3. To whom they must turne, *to mee*, the Lord. 4. How they must turne, *even with all their heart*, speedily, readily, and willingly.

**I. Point.  
Tume.**

For the first. The Dutie whereunto our Prophet exhorteth them, is to *turne*, or to come vnto themselves againe: whereby two things are intimated. First, that such as sinne against God, in so doing depart from him. Secondly, that such as doe truly repent them of their sinnes, they doe turne from their wickednesse and euill wayes; So that true Repentance is a turning from sinne and wickednesse; yea onely such as truly repent are in their right mindes, all others are out of their wits, mad and frantick.

For the vnderstanding of this Point, these soure things are to be considered. First, the nature of it. Secondly, the reasons to moue vs vnto it. Thirdly, the meanes whereby to attaine it. Fourthly, the signes whereby it may be discerned.

**The nature of  
our turning.**

The nature of it may be the better conceiuied, by comparing it to the conuersion of earthly bodies in the Scriptures: as the Sunne is turned into darkness, so men shining in this world must be ashamed and confounded because of their sinnes: as the Moone sometimes increaseth, at other times decreaseth, alwayes changing; so must a sinner be alwayes decreasing in sinne, increasing in grace; as a rocke is turned into water, so must our hard hearts into plenty of teares; as a stome is turned into copper, and giueth a sound, so when we are touched by the spirit of God, then must the voyce of our confession sound: as the Sea is dried vp, so must our bitternesse of sinne be turned into the drouth of repentance: as the spakles of fire ascend, when the body being mixed with earth cannot, so although our bodies as yet cannot ascend, yet we send our sparkles and teares vnto the Lord: as fire doth mollifie the hardest Iron, so must our hard hearts by Gods spirit. This fire is kept vnder the

ashes of humility, and the remembrance of the day of death, whose feare doth conserue the fire of Gods grace in the heart of a penitent sinner. Briefly, this conuersion is a turning from sinne, yea from euery sinne; *Let vs lay aside every weight and sinne* (saith the Apostle) *which doth so easily beset vs. Let euery one turne from his euill way, and from the wickednesse that is in their bands.* It is a ready and speedy turning, for by delay we endanger our owne saluation.

The Reasons which may moue vs to turne are these. 1. The Necessity. 2. The Equity. 3. The Vtility.

The Necessity, if either we consider God, our selues, our euill wayes, or the reward due vnto them. God, who is displeased with vs whilst we goe from him; which doth earnestly exhort vs, and absolutely command vs to returne vnto him: our selues, poore, silly, wretched creatures, which may easily be deceiued & led headlong vnto destruction: our euill waies, euill in themselues, abominable in Gods sight, hatefull vnto good men, leading vnto euerlasting condemnation: the reward due vnto them, death and euerlasting torments in the fire of hell.

The Equity: whether it is more equall that we should obey God, or the diuell; the motions of Gods spirit, or our owne corrupted natures: hath God beene so kinde and gracious vnto vs, it is most iust and equall, that we also should become obedient vnto him.

The Vtility: as those which runne on in wickednesse are in the way of destruction, and in danger of destruction; so also such as doe returne, and forsake their former wayes, shall certainly be saued.

The meanes whereby we may attaine vnto this conuersion, and it may be effected in vs, are these:

First, we must haue the knowledge of the Law of God in our vnderstanding. Secondly, we must know what our finnes and transgressions are, which we doe commit against the Law, to turne. Thirdly, we must know the guilt of sinne, cleaving vnto the action it selfe. Fourthly, we must know the iudgements and wrath of God, which doe sease vpon such as breake this Law.

Those points being thoroughly marked; in the next place the sinner is to apply the same vnto the conscience after this manner, which may be called the practicall Syllogisme of the conscience.

*Every one which breaketh the Law of God, is guiltie of eternall death, saith the minde.*

*But I am a breaker of the Law of God, saith the Conscience, as an accuser.*

*Therefore I am guiltie of eternall death, saith the Conscience, as an upright and iust Judge condemning.*

The meditation hereof turneth the minde from sinne to godlinesse.

**The signes by which our conuersion may be discerned** are these: though thy flesh be not altogether subdued, though thou doest not alwayes mourne, and shed teares for thy sinnes committed, though thou canst not wholly forsake sinne, yet if thou doest earnestly desire vnsaint Repentance, if thou doest by all meanes abandon and forsake sinne, if thou doest endeauour to serue God, thine endeauour is accepted of God. Doest thou finde the power of sinne weakened within thee? doe thy relapses in sinne beget in thee feare and humiliation? doest thou continue in prayer, that the spirit be not ouercome? assure thy selfe, that sense and feeling within thee, is an euident token that thou art not subdued by sinne, but in the end shall become victorious ouer the same; for our Repentance is not onely to put out sinne, but to assure vs of the life of grace, and that Gods power is made perfect in our weaknesse, so that we may eu'en be comforted in our fallings, and moued to labour for perfection, that we may liue the life of grace, whereby we dye daily, and may ouercome Sathan, and haue peace both with God and man, for *being Inflisfed by Faith, wee haue peace with God through our Lord Iesus Christ.*

*Rom.5.1.*

The Vses of this point are these.

**For Reprehension** vnto all such as bragge and boast of their Repentance, and yet haue no change or alteration wrought within them, they haue not yet returned from their euill way,

*nay*

rather goe further on in wickednesse, and with more eagernessee  
then formerly.

For Exhortation vnto every one of vs to turne, to be conuerted : many meaneſes are vſed for thy conuerſion, many motheſies may incite thee to endeauour for it, great benefits ſhall befall vnto ſuch as haue it: O then turne, teſtifie thy conuerſion by thy Repentance, thy Repentance by thy returning. Thus of the 1. Point.

For the 2. The Persons which are exhortēd to turne, are all 2. Point.  
and every one of vs, Turne yee. This dutie is required both of Yee.  
rich and poore, of Paſtors and people, of ſuperiors & inferiors,  
of euery one of vs, all of vs muſt turne, and no wonder; because  
all are out of the way, there is none righteous, we were all con-  
ceiued and borne in ſin, and therefore haue neede to returne.

Rom 3.10.

Vſe.

This ſerveth for Exhortation vnto every one of vs, to conſider our miſerable eſtate by nature, that ſo we may returne: if our eyes were opened, we might plainly ſee how farre we are out of the way, whereas now we thinke our ſelues in the ſame; Doe not exempt thy ſelue from the performance of this dutie, either by thy greatnessſe, riches, knowledge, ſanctity, &c. for assuredly as euery one of vs are exhortēd here to turne, ſo euery one of vs haue need to perorme the ſame. Thus of the 2. Point.

For the 3. To whom we muſt turne, and that is vnto the 3. Point.  
Lord; Turne even vnto me, faſh the Lord: as if he would ſay, To me.  
You haue by yourſiues, gone from me, returne now againe by Repentance vnto me. I am that *Summum bonum*, which yee ſhould ſeeke: I am the fountainaine and author of all goodneſſe: from me you haue life and being, and euery thing which is good: It is I which haue chafteſed you, which haue wounded you for your going from me; it is I which will heale you again, iſ yee return vnto me. This is confirmed by the Prophet Jeremie, Let vs ſearch and try our wayes, and turne againe vnto the Lord. Lam 3.40.

The Vſes of this point are twofold.

For Reprehenſion, vnto ſuch as turne not vnto God, but ci- Vſe 1.  
ther vnto the creatures, Saints and Angels; or vnto the inuen-  
tions of men, ſtocks and ſtones; or vnto their owne meri-  
tis.

For Exhortation, to turne vnto the Lord: wee haue gone Vſe 2.  
afray

Luk. 15.20.

astray from him, let vs now turne vnto him; we haue by our backsliding displeased him, let vs endeavour by our returing to please him: let vs imitate the Prodigall, who hauing gone from his father, returned vnto him: Thus of the 3. Point.

*4. Point.*  
With all your  
heart.

For the fourth, How we must turne; *even with all our heart:* the word (*heart*) in the originall signifieth not onely *until*, but also *greatly*, and *very swiftly*, as it may be taken, 2 King. 9. 20. The word (*heart*) in the originall signifieth also the minde and the vnderstanding; whence the meaning appeareth to be this: that,

*Dott.*  
Ier. 24.7.

God doth require of vs, readily, swiftly, with all our heart, minde and vnderstanding to returne vnto him. *They shall returne unto me with their whole heart:* the want of this the Lord bewailed in his owne people; *This people draw neere mee with their mouth, and with the lips doe honour me, but haue remoued their heart farre from me.*

*Reas. 1.*  
Heb. 11.6.

The Reasons hereof are these. 1. Because Faith cannot be obtained without the conuersion of the heart, and *whiout faith it is impossible to please God:* such as doe not liue well, cannot beleue well. 2. Because there can be no true Repentance, vnlesse the whole heart be changed; so soone as we are regenerate our hearts becommeth one. Hence it is, that of all sinners, fewest hypocrites are saued, and of all persons they are most hatefull, yea and hell it selfe is named the Lake burning with fire and brimstone, prepared for them, because they haue a double heart, or, as we say, an hollow heart. 3. Because, as the heart is the first beginning of moystnesse, so the heart of the Saints must be full of devotion, and not like the heart of the wicked, which is full of rottennesse: as the heart is first framed in nature, so it must be first reformed by grace: as the heart is hollow within for the conseruation of heate, so must our vnderstanding conserue spirituall graces: as from the heart the other members receive their life, which failing, they also faile, so from the inward holinesse of the heart, we goe on in an holy life and conuersation. 4. Because the Lord will accept no seruice which is not done with the heart; hee craueth the heart, hee principally delighteth in the heart;

*Reason 3.*

he

*Reason 4.*  
Prov. 23.25.

he requireth every part of his seruice to be performed with our whole heart. We must seeke him, serue him, obey him, loue him, know him, feare him, &c. and here retorne vnto him with our whole heart. 5. Because the heart is subiect to many outward diseases being distempered, so also inwardly it is most subiect vnto sinne, yea the Diuell doth more labour to defile it, and to cast it asleepe by tempting vs to neglect the means of knowledg, to run on in our yngodly courses, to become carelesse in time of prosperitie, to presume vpon Gods mercies: hence it is that *Salomon* saith, aboue all things keepe Pro.4.23. thine heart: for as a full vessel cannot receive any other liquor, so no more can the heart be fit to receive grace, till sin be ouer: *vnum semper est in motu de-*  
*nec separatur purum ab imp-*  
*purum ab im-*  
finne.

For the illustration of this point, these things are to be considered. 1. By what meanes the heart may be turned. 2. How the heart may be tryed. 3. How the heart may be established in Gods seruice. 4. How the heart may entertaine the motions of Gods Spilit. 5. How we may discerne the security and droufines of our hearts. 6. How our hearts may be roused vp from their security. 7. How we may know the greatest and chiefest sinne of our heart. Of these briefly.

For the 1. The meanes whereby our hearts may be turned are these. 1. The consideration of our miserable estate by nature. 2. The meditation of our present estate by grace. 3. An acknowledgement and confession of our great corruptions. 4. A reformation of the causes of our backwardnes. 5. An examination of our selfe by the glasse of the law and of conscience, alwayes judging our selfe and renewing our spirit by repentence. 6. Contrition, a breaking of our hard hearts with the hammer of Gods word.

For the second, the heart must be examined and tryed. 1. How the heart may be tryed. Not by it selfe, but by the law of God. 2. Not by the world, or by opinion, but by the spilit. 3. Not by the law of men, but by the rule of faith. 4. Not by the outward condition, but by our inward

inward experience. 5. Not by the examples of the most, but of the best. 6. After a true and holy manner, and that daily in particular, concerning both good and euill, and the strength of both. 7. We must haue a right end in our resolution, not vaine-glory, nor selfe-loue; neither for loue of the world, for feare of death, but to be prepared for it, not to preserre our selfe before others, or to bee angry at the good of others, but that we may still hunger and thirst more and more after grace.

**How the heart  
may be establis-  
hed in Gods  
service.]**

For the third, our heart may be settled and established in the seruice of God. 1. By resigning it into the hands of God, which we performe by yeelding the heart to be daily tryed of God. 2. Doing all things as in the presence of God, comforting our selfe in Christ, relying vpon his promises by faith aboue all sense and feeling whatsoeuer. 3. By paying our vowes vnto the Lord, fearing our selfe in our best actions, and Satans readines to set vpon vs, approouing our selfe by striuing against corruption, liuing in spirituall duties, louing one another, waiting for our end. 4. We must watch ouer the outward man. 5. Wee must moderate our liberty in respect of time, place, and person; our guide must bee in this, loue and wisedome.

**How we may  
entertaine the  
motions of  
Gods Spirit.**

For the fourth, wee may entertaine the motions of Gods Spirit in our hearts. 1. By discerning and esteeming of them. 2. By reioycing in them as in our chiefest treasure. 3. By putting them in practise, and praising God for the same.

**How we may  
find out the  
droufines of  
our hearts.**

For the fifth, we may discerne of the droufines of our hearts by these rules. 1. If there be within vs a loathing of holy duties. 2. If our consciences are continually turmoiled with great terrors. 3. If we finde but little or no comfort when we haue performed holy duties. 4. If wee finde much contentment in our willingnesse to sinne, and vnwillingnesse to die, then our hearts are cast into a droufines and security.

**How our  
hearts may bee  
roused vp.**

For the sixt, our hearts may bee awakened and roused vp from this security. 1. By the powerfull ministry of the word. 2. By strong cryes vnto God. 3. By crauing the prayers of the faithfull. 4. By a resolution to become more carefull. 5. By endeav-

endeauouring more constantly for the conuersion of others. 6. By exercising a daily course of Repentance in respect of daily sinne. 7. By priuate and publike humiliation and fasting before God.

For the seventh, we are to take noice of the chiefeſt ſinnes How we may of our heart, whereby we may chiefly conquer them, which being vanquished, in time we ſhall ouercome the reſt, for from the purity or impurity of the fountain, the ſtreames flow accordingly: this we may doe.

find out the  
chiefeſt ſins of  
our heart.

1. By diligent hearing of Gods word, which will meet even with our moſt ſecret corruptions.

2. By a diligent and carefull obſeruation of our thoughts, words, and actions, by which the vſurer ſhall finde that couetouerneſſe, the adulterer, that vncleanness, &c. are their deareſt darlings, the chiefeſt ſinnes of their heart, out of the abundance of the heart the mouth ſpeaketh. 3. By a generall and vniuerſall reformation and mortification of our luſts; in the performance wheroft, we ſhall meet with the greateſt reſiſtance from those our chiefeſt ſinnes. 4. By an examination of our ſelſe, if we might retaine ſome ſinnes which we would chiefly retaine, those are our chiefeſt ſinnes.

Thevſes of the former doctrine are threefold.

Vſe x.

For instruction: there can bee no true Repentance, vnfleſh the whole heart be changed; it is not onely outward in words or in practise, but inward in the affection of the mind, and therefore our Sauour saith, First cleanse that which is within. Our memory must be changed by remembraunce of God: our vnderſtanding by knowing God: our will by beleueing God: our affections by louing, desiring, meditating, and reioycing in things heauenly. All muſt concurre together, else it is not with the whole heart. Some haue knowledge, but want true faith, ſome haue will, but want memory, all which muſt bee amended, we muſt conſerue often to get memory, reade much to get knowledge, heare much to obtaine faith, pray alwayes, whereby we ſhall get good affections. Seing God doth require the whole heart, and our imperfections are exceeding great, we muſt euen pray with S. Auguftine, Lord give us power Da, quod iubes, er to do what thou commaudeſt, and command what thou wilſt. Cr. sub gradi. viii. Aug.

Vſe 2.

For reprehension vnto such as either delay to returne vnto the Lord, or turning vnto him, but not with their whole heart. Some turne but in hypocrisie, their outward actions and inward affections goe not together. This is abomination in the sight of God, God will either haue the whole heart, or none of it. Seeing, I say that the Lord doth require of vs to returne vnto him wholly, and totally, this excludeth 1. Euerhypocriticall conuerſion when there wanteth sincerity. 2. Every hypocriticall conuerſion from good vnto euil, as from being a Protestant to become a Papist, or from euill to euill, as of a Prodigall to become a covetous miser. 3. Every false conuerſion, as wheu sinne turneth from vs, not we from it, when we doe not turne from sinne, till the strength of nature be decayed, when for some by-respects we forſake sinne, as the drunkard leueth his drunkennes, in respect of want of meanes, or the weaknes of his stomacke. 4. Every halfe turning or imperfect conuerſion, when we turne from many sinnes, not from all, as *Herod*, who although he did many things well, yet would not forſake *Herodias* his brother *Philips* wife. This is as a morning cloude, as the dew of the morning.

Mar.6.20.  
Ho.6.4.

Vſe 3.

Heb.10.22.

Eph.4.25.

For exhortation vnto vs all to draw nigh vnto God with a pure heart, for thus wee are most fitting for him. In old times there must bee no blemish either in the Priest or in the sacrifice, our hearts now are both, and therefore we ought to draw nigh with a pure heart, in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water. As the sacrifice of *Cain* was rejected, so are the prayers of the wicked, as hauing their hearts corrupted. The heart rules the life, purge the heart of ignorance, pride, and dissimulation, and all things which may disquiet the conscience when thou commest before the Lord, and the sooner thou doest come, the more thou shalt be changed. Pray that the Lord may cast thee in a new mould, or thou shalt be for thy negligence cast into hell fire. Let vs watch ouer our hearts, ouer that part which is vnsound: for there is no man but hath some wound in the soule. We must doe with sinne, as the Apostle counselleth to doe with anger, *Let not the sunne goe downe*

downe i bareon. Doest thou delay to returme, thou abusest the mercy of God? if thou loue any thing aboue God, thou denyest him: the more thou delayest truely to repent, the further art thou separated from God, and the nigher and faster thou hastest vnto thine owne destruction. Thus of the fourth point, And so much for the inward forme of Repentance layd downe in these words; *Turne ye even vnto mee with all your hearts.*

Now I come to speake of the outward forme of repen-  
tance which concerneth action, consisting of three parts, 1. Fa-  
sting. 2. Weeping. 3. Mourning. The former was to bee ia-  
ternall in the affection, this exterrall, and in action, whence  
this generall obseruation doth arise : that

Both outward and inward repentance must bee ioyned to- *Doll.*  
gether.

Thus Peter to expresse his repentance wept bitterly: where  
the body is wounded, there issueth out blood, so where there *Mar.26.75.*  
is true repentance in the heart, it doth outwardly expresse it  
selfe, in fasting, weeping, and mourning.

The reasons hereof are these two. 1. because (although out-  
ward repentance may be where there wanteth the inward, yet) *Reas. 1.*  
the inward cannot be without the outward, yea, where the  
outward is, we ought charitably to iudge of the inward 2. Be-  
cause when inward and outward repentance concurre toge-  
ther, God doth giue pardon, and is pacified. *Reas. 2.*

The vses hereof are twofold.

For instruction: Repentance must be in the heart; and not  
in the heart only, but also in the workes; and not in the works  
only, but also in the affection, &c not in the affection only, but  
also in the conuersation, a small reformation, is not a full re-  
pentance. If good lawes bee not ioyned with godly minds,  
and reformed wayes with weeping hearts; neither the one, nor  
the other, shall giue vs comfort. Therefore we must conioyne  
both together.

For exhortation. As we are not afraid or ashamed to sinne,  
so let vs not be ashamed to shew forth the tokens of our humili-  
lation. Many like theeues are not ashamed to steale, but are a-

*Vse 2.*

shamed

shamed to confess. Let vs rather glory in repenting for our sinnes, then in acting of them: wee haue many saines, let vs shed many teares, wee haue great sinnes, let vs shed foorth great sorrow for sinne: We haue watched in sinne, let us watch in prayer, we haue loued sinne, now let vs loue to sorrow for sinne, looke on thy soule weeping, as thou walt want to behold thy fiasreioyning. Hast thou beene a drunkard, be sober; if a theefe, feare God: if a blasphemer, vse Gods name reverently, and as Paul of thest, so I say of all sinne, *Let him that bath signed, sinne no more.* Thus let vs by our outward humiliation and repentance give a testimony, both vnto our selfe and others, of our inward, that as outwardly, so also we are humbled inwardly. Thus in generall.

Eph. 4.28.

The parts required in our outward humiliation are three. 1. Fasting. 2. Weeping. 3. Mourning. Of these in order.

2 Cor. 7.10.

*Maymon in his Treat. of the rest fixt day cap. i. ser. 4-5.*

Psal. 35.13.  
Dan. 9.12.  
Exod. 3.4.  
2. Sam. 15.30  
&c 12.20.

*And with fasting.* This word according to the custome of the Hebrewes, doth signifie the humiliation of the whole body. 1. Inward, by sorrow for sinne, which worketh repentence, whose effects are these, carefulnesse, indignation, feare, vehement desire, zeale, reuenge, iudging our selfe with detestation of our sinne. 2. Outward, by abstinence from all filthy pleasures, which according to the Hebrew canons were meat and drinke, washing and anointing themselves, putting on shooes and all fine apparell, abstinence from their wifes; which the Scriptures confirme. *David affilte his soule with fasting: Daniel did not wash and anoint himselfe, the Israelites put off their ornaments, David went barefooted, weared sackecloth, did not wash and anoint himselfe in the time of his humiliation, Verriah abstained from lying with his wife.* They were to begin their fast the ninth day of the moneth at even, (from which onely the sicke and such as were vnder nine yeeres of age were exempted) that walking thereby in newnesse of life, the body of sinne might bee destroyed: which ought also to be the end of our fasting when we doe performe the same.

*The vtiltie of fasting.* Before I come vnto the particular discourse of fasting, we are to take notice of the profit and vtiltie arising therefrom, which by ex ample may be manifested vnto vs in the creatures by diuers and sundry

dry examples, all which being simple bodies, consist of two natures, the one celestiall, the other elementary.

1. The fruit of fasting may be learned from the quality of the Moone, which although it bee of a celestiall nature, yet is the more darkened by reason of her grosse and corpulent nature, wherby some blacke spots doe appearre, yea the more nigh the earth she is, she is, as I may say, rather of a torrefact then a celestiall nature, for the which she doth not so fully partake of the light of the Sunne as the rest of the Starres. So although the nature of man be light in respect of his vnderstanding, yet the more he feedeth, and the more full he is, he is the lesse disposed to the light of wisedome. Therefore David saith, *They that are darkned are full.* This is the darknesse of the Moone, when we are filled with the things of this life; if any thinke that by the abundance of meats and drynkes he may enjoy and give his minde vto wisedome, he doth occupy himselfe in pleasant phantasies.

*Siqui affimant  
se abundantia  
ciborum perire  
numquic perfrui  
et post vacara  
spontia hunc  
in delicia, non  
sunt illarum.*

2. From the element of the earth, which is dry and hard, therefore God sendeth raine to make it fruitfull; so are we by abstinance, but when the water of life is poured into our soule, we are made fruitfull in good workes, our hearts become well disposed: when we wither by abstinance, and are moystned by heauenly grace, we become fruitfull by good workes.

3. From the element of water, wherein the Crocodile is problinded, which on the dry land seeth clearely; so by the abundance of nourishment, the eyes of our vnderstanding are darkned; therefore Salomon saith, *I thought to haue drawn my selfe from Wine to bring my minde to wisedome.* *Ecclesiastes 2.3.*

4. From the Ayre: the lesse vapours, the more cleere it is, the more vapours the darker. Hence vpon Mount *Olympus* it is most cleare, which the learned did ascend to behold the course of the Starres, for there *Olympus* outrached the clouds: so it is with the minde of Man, by abstinance the vnderstanding becometh more quicke and cleare, whereas a fat belly doth not beget a fine wit.

*Nubes ex effusione  
Olympus-Lacu.  
Penguis veneris  
nongigant se.*

5. From the element of fire, in respect of the severall properties of the same. 1. As fire giueth light in darknesse, so ab-

stinenesse enlightneth the minde, and that by extinguishing the heat of lust. 2. As fire serueth to prepare our nourishment, so abstinenesse maketh it to turne to our good, whereas the stroake being cloyed with meat, it turneth to pyrrifaction. 3. As fire serueth for a defence, as a wall (to which vse it serued Alexander the Great being in the Defautes of India betwix Lyons) so is fasting as a wall and targe to defend vs from fume. 4. As fire serueth to purge things corrupted, so (as Austin saith) fasting purgeth the minde. 5. As fire was vied both before and in the Law for to burne vp the acceptable sacrifice; so fasting doth prepare our body for Prayer, that we may be heard of the Lord: therefore this same Prophet conioyneth both together in this Chapter, Verse 14. 15. it giueth (as Bernard saith) devotion and courage vnto Prayer; Prayer begetteth fasting, and fasting furthereth prayer; fasting strengthneth prayer, prayer sanctifieth fasting, and representeth it vnto the Lord. 6. As fire did not hurt the three children in the furnace, but Gods power was the more manifested in their deliuernace, so this dutie of fasting being rightly performed, doth not hurt, but rather the power of God is more manifested in deliuering from those troubles for which they fast. 7. As the fire is increased by Oyle, even so by abstinenesse the oyle of pietie aboundeth. Therefore our Sauiour saith, *When thou doest fast, anoint thy face with Oyle,* which is by doing the almes of godlinesse. So wood doth nourish the fire, this wood or those trees are good works; and therefore our Prophet saith, *Sanctifie a Fast*, that is, offer vnto God an holy abstinenesse of the flesh accompanied with good works: yea, daily experiance doth teach vs, that those which eat but little, and are hardly brought vp, liue longer, and are lesse subiect vnto sicknesse, then others.

So then the creatures are Schoolemasters vnto vs, instructing vs in the performance of this dutie: if we learne by them to abstaine from iniquities, and the unlawfull pleasures of this world, this is a perfec<sup>t</sup> Fast. This purgeth the minde, helpeth the iudgement, maketh the flesh subiect to the spirit, maketh a broken and humble heart, disperseth the clouds of concupis-  
cencie, extinguisheth the heat of lust, and kindleth the light of chascity. Now

Now I come in particular to speake of this entie, concerning which these things are to be handled. 1. What it is. 2. The kindes therof. 3. By whort it is ordained. 4. The time wherein it must be obserued. 5. Wherein it doth consist. 6. How it is to be performed. 7. The severall ends thereof. 8. The benefits proceeding from thence.

For the first, the Fast required in this place, is not such a fast as doth proceede from the shutting of the heauens, or hardning of the earth, which is properly called famine; neither that which doth proceede from want of meat; neither that extraordinary abstinenesse occasioned by visions; neither such a miraculous fast as of *Moses, Elias, and our Sauiour*: neither such as the daily sobriety and temperance that was in *Iohn Baptist*; neither such as that superstitious fasting of the Papists in abstaining from flesh, and eating there delicious meats, the observation whereof is by them not onely accounted a thing religious, but also meritorious: such sorts of Fasts, I say, our Prophet doth not require, but a true religious fast, which is an abstinenesse from meat and drinke for a religious vse lawfully commanded, that is, seasonably to abstaine from refreshing of our bodies, to make them fitter for religious duties (although *Adam* was commanded to fast from the forbidden tree) *Moses* was the first (of whom we read) that did performe, and that willingly in craving God pardon for the sins of the people.

This deiction, together with the severall parts thereof are agreeable to the holy Scriptures, which these marginall quotations confirme.

It may be demanded, whether we shoulde abstaine from all sorts of meat, as the *Nizinites* did; or onely from pleasant meat, as *David* did? To this I answer, that Fasting may be considered.

1. Of one single act for one day, as the *Israelites* did.
2. Of distinct times following one vpon another, as the men of *Iabeish Gilead* who fasted seuen dayes, which is not so to be understood, that they fasted so long by one continued act of abstinenesse, but that they fasted every one of these seuen dayes, eating nothing all the day long; and at euening making a course meale. This both *Qisander* a Protestant on *1 Chron. 10.* and

*To faste*

What fasting  
is.  
Gen. 12.10.  
Act. 27.21.  
Act. 9.9.  
Mat. 4.2.  
Exod. 34.28.  
King. 19.18  
Mat. 3.4.

Eze. 4.16.  
Jonah 3.7.  
Luk. 3.33.  
Mar. 2.18.  
Mat. 9.14.  
Dan. 10.3.  
Judg. 20.

*Qisander.*

*Answ.*

*1 Sam. 3.1.*

*To faste as a Papist on 1 King. 3 1. doe confirme. Wherefore I say, that a single act of fasting (if nature can so long endure) is to be kept without meat or drinke; but if the fast consist of many acts it is lawfull to eat, by the example of Daniel, who fasted every day of the three weekes space, and at night broke his fast, according to the custome of the Jewes. Therefore Christ is said to haue fasted as well the night as the day, to put a difference betwixt his fasting and the fasting of the Jewes. It is then an imperfect fasting, when either there is not abstinance from all food from morning to night, or when there is an abstinance onely from one sort of meat and drinke, as flesh, and wine, and not from others.*

*Alfred.Theol.  
Polem. pars. A.  
de Ve. cont. p.  
506.*

*The kinds and sorts of Fasting* are especially two; the one worldly, the other religious: a worldly Fast, is 1. For a worldly cause, as S Paul made the people fast to be auenged of their enemies. 2. For healths sake. 3. To spare meates. 4. To keepe the stomacke for better fare: an holy Fast, is for an holy an religious end, the abuse whereof the Lord reprooved by his prophet; saying, *Ye fasted unto your selues, but not unto me.*

*Zech.7.5.6.*

*Quest.*

*Answe.*

*Aug.super Psa.*

Here a question may be propounded: That if the end of fasting be that which maketh the difference betwixt a religious and a prophane fasting; what if both doe concurre together, as if one fast both for the health of his body, as also to tame the pride of his flesh, to which kinde is such a Fast to be referred? I answer, that if onely one of those ends be intended, then the other is but accidentally; and the denomination followeth the preuailing side, but if mans intention be mixt, partly concerning the soule, and partly the body, this last respect taketh away from the worth of the former. The Reason is, because the intention of a mans minde cannot perfectly be set vpon two contrary obiects at one time, therefore it is most fit to deserue the one till the other be accomplished, and what we saue by fasting to bestow vpon the poore, as they did in the primitive Church, whereto S. Augustin doth exhort in these words; *Let that which is withdrawne from our daintie fare, be given to the needy: let hungry Christ receiue that which a fasting Christian*

*fasteth*

rian doth abate. A Religious Fast, is either priuate or publike, both which are either ordinary or extraordinary. An example of publike we haue in the *Nineties*; and for priuate Fasting (though many mocke it, and speake against it, yet) it is also warranted from Gods word both in the Old and New Testament, as we may read, *Lxx. 26.29.* which Statute was not Ceremoniall, but Morall, because we sinne daily against God, and we cannot say, that extraordinary actions did fall vpon that day unto that people. So also *Mat. 9.14. Luk. 2.37.* Whence may be gathered that fasting was kept in the dayes of Christ, for a religious vse; Christ reproved the abuse, but not the lawfull vse: which dutie was performed by *Anna, Who serued God, Luk. 2.37.* with fasting and prayer night and day. So that this sort of fasting is lawfull, and helpefull to further our humiliation: both it selfe and the severall kindes thereof are commanded in the word of God.

For the 3. The Author and ordainer of Fasting, was God himselfe in Paradise: as God did command it both before and vnder the Law, so doth Christ also in the Goswell. By eating, the Serpent ouerthrew the first *Adam*, by abstinence the second *Adam* ouercame the Serpent and restored vs to life againe. It is not a late inuention of men, but hath for its warrant both the precept and practise of Christ.

For the 4. The time wherein this dutie is required of vs, is either when our enemies conspire against vs, as *Iehosaphat* did; or when we behold the face of the Lord against vs, and his hand punishing vs, as the *Israelites*: or when Gods Judge. Judg.20.26. judgments are threatned against vs, as the *Nineties*; or when wickednesse is not taken to heart, as it was in the dayes of *Ezra*: Ezra.8.23. or out of a loue to Gods glory, and preseruation of his people, as *Queene Hester* and *Mordicas*: when our outward state Heft.4.15. and condition doth decay: when Gods Judgements doe not prouoke vs vnto Repentance: when we haue committed some grosse sins, which we would haue pardoned; when we would prevent future sinnes: when we finde a want of spirituall blessings, and the like.

For the 5. The parts of a Religious Fast are two, external, <sup>The part of a</sup> and <sub>religious fast.</sub>

and internall; externall, in abstaining from labor and all world-  
ly busynesse (wherein the *lawes* were so precise, that they held  
it as vnlawfull to doe any worke vpon that day, as vpon the  
*Maymon.Treat* Sabbath, yea and ordained the breakers of both to be punished  
rest of the 10. alike.) Internall, consisting of two parts, Repentance and Pray-  
day, cap. 1. ser.  
s. 2.  
er. Repentance consisting of two parts, sorrowing for sinnes  
past, leading of a new life. In the sorrowing for sinnes past,  
there must be first a sense and feeling of our misery: secondly,  
lamentation for it. Thirdly, an vnfolding of the same before  
God. 1. I say, there must be a sense and feeling of sinne: to en-  
force which we are to remember, the time, place, and manner  
of our sinnes; we are to take notice that our sinnes offend  
God; and that we deserue punishment both in this life and the  
life to come: for which we must mourne and fast, which is true  
humiliation. 2. We must lament our misery, which is the groan-  
ing of the heart, and is sometime expressed by our voyce and  
teares; and if God heare the groanes of other creatures, how  
much more the groanes of his owne children, 3. We must  
confesse this our miserable estate to God, not in generall, but in  
particular, that hereby we may acknowledge Gods goodnesse,  
and our owne wickednesse; which, vntill we haue some grace,  
we are still ashamed to confess, although to such as doe ac-  
knowledge their sinnes, God is faithfull and iust to forgiue  
them, Prayer, 1. That the Lord would remoue his iudgements  
from vs. 2. That he would bestow all sorts of blessings vpon  
vs. 3. That God would giue vs grace; first, to abstaine from  
euill, of which Saint *Jerom* said, It is a pleasant fact to the body,  
when the minde fasteth from vice; for if we would haue God  
to turne from the euill of punishment, we must first turne from  
the euill of sinne: for what profit is it to abstaine from the ea-  
ting of flesh, if in the meane time both the mouth and our o-  
ther members be given ouer vnto impieties, to abstaine from  
meat and to doe euill, Is the Diuels fast, who doth euill, and  
yet eateth nothing. 2. To doe that which is good: first, in  
performing our dutie towards God: secondly, in louing one  
another, forgiuing wrongs done vnto vs, and debts owen by  
the poore, if they be notable to pay: which three are by our  
Sain-

Saviour ioyned together, Fasting, Prayer, and Almesdeeds; Mat 6.  
which actions of Christianity ought to be performed by every Christian; we must be like *Cornelius*, who saith, *Fourre  
dayes agoe, I was fasting, vntill this houre, and at the ninth houre, Acts 10.32.  
I prayed in my house, and behold a man stood before me in bright  
cloathing, and said, Cornelius, thy prayer is heard, and thine almes  
are had in remembrance in the sight of God.*

For the 6. This dutie is thus to be performed. First, there must be an abstinenſe from meat and drinke, that the body may be afflicted: yet ſo, that nature be not deſtroyed, neither we made more vnfit for ſpirituall duties. 2. We muſt abſtaine from morning vntill night, as by the Scriptures, the cuſtome of the Jewes, and the cuſtome of the Churche thereaſter is euident and plaine. 3. We muſt abſtaine from all pleaſures which may prouoke vs to ſin. 4. All persons(excepting ſuch as want ſtrength and diſcretion) are bound to keepe this humiliatiōn. 5. We ought to put on our meanest apparell. 6. We muſt make a more ſolemne confeſſion of our ſinnes, both in gene‐rall and in particular with more ſtrong cries and groanies to obtaine pardon for our ſinnes, with plenty of teares, which were accompanied with putting on ſack-cloth, bowing of the body, renting of the garments, lying in the duſt, of which the Prophet *Micah* ſpeaketh, *Therefore will I wait and boule, I will goe* Mic.1.8. *ſtript and naked, I will make a wailing like a Dragon, and mour‐ning as the Owles.* 7. All the members muſt fast, the eye, the eare, the tongue, the hand, much more the ſoule it ſelfe.

Ber.fer.3. do  
quad.

The ends of  
Fasting.

For the 7. The ends of Fasting are 1. To ſubdue the fleſh, and mortifie our bodily luſts, that they may become ſubiect to the will of God. 2. To ſtirre vp deuotion and attention vnto holy duties; for by it the heart and affections become lighter, purer, more fit, and in better order for the ſeruice of God. 3. To teſtifie by our humiliatiōn that we deserue to be cut off from God; that we deny our ſelues the vſe of Gods creatures; and that we rather deserue death, as being by reaſon of ſin, vneworthy to enjoy the ſmallest of Gods creatures.

For the 8. The benefits of Fasting (besides those formerly mentioned) are diuers. 1. Hereby both blessings haue beeene obtained,

obtained, and fearefull iudgements haue beeene remoued, yea turned into blessings. 2. By it Gods children haue not onely beeene confirmed, but assuredly perswaded of their saluation. 3. By it Sathan is defeated, cast out and ouerthrowne, and the Saints are more enabled to the performance of all Christian duties ; and the like fauour may the Church of God expect in the conscientable performance hereof, vnto the worlds end. 4. By this we testifie our dutie to God, before we dare meddle with the creatures for our comfort. 5. Hereby we learne mortification, whereas the fulnesse of bread beggetteth vncleanesse; thus did the Apostle *Paul* bring his body into subiection to the Law of God ; so also *Hilarion* a deuout man, hauing after much fasting (for he eat but a little bread, and drunke water) felt the power of the flesh within him, knocked vpon his breast with his hand : *Thou beast* (saith he) *Ile mak: thee leane kicking, neither will I feede thee with bawlie, but with chaffe, I will pull thee downe with hunger and thirst, and lade thee with heauie weights, and hunt thee through heat and cold, that thou maiest rather thinke on meat then of Wantonnesse.* And the Reason hereof is, because plenty maketh the stings of lust to branch out ; as vermine, weeds, and vnbroken clods, hinder a plentifull haruest. 6. Hereby the minde is eleuated towards heauen, both by conforming our bodies to our mindes (according to that of the Prophet, *In their affliction they will seeke me early :*) as also by cutting vs away, from our worldly delights, from which we ought to abstaine (though they are lawfull) to giue our selues to Fasting and Prayer. Hence *Quintilian* saith, that

*Ne quidem tempora idonea, qui super sunt.*  
*Basil de Ir. hom.*  
*1. pag. 327.*

when there is much time spent in feeding, even that which remaineth is vaprofitable, as indeede it is, in respect of the exercise of Religion ; and therefore both Saint *Basil* and Saint *Augustine* compare Fasting to Feathers, which the ayre maketh to fye vpward, and the things of this life to Birdlime which pull vs downward. 7. It doth further our Repentance, both in following after, and going before the same : In following after, as in the *Ninuities*, and *Danid*. The *Ninuities* sinned, and would not eat, sinned and would not be cloathed, sinned and would not giue their beasts food; we sin, and yet we

eat,

*Hieron de Gita  
Hilar.*

*Isa. 26.*

eat, yea we sin in eating : we sin, and yet we drinke, yea we sin in drinking ; we sin and cloath our selues, and sin by cloathing. In going before, because it is a chaitisement which a sinner inflicteth vpon himselfe for his offence; therefore saith S. *Basil*, *simil.*

As wormes which breed in childrens bellies must be expelled by bitter medicines, so sin by fasting : and S. *Ambrose* saith, that delicate fare is pleasant (though hurtfull) to the body; as hony maketh the liver to swell, which better things bring in temper: so fasting, although it seeme vnplesant, yet is most profitable. The truth hereof by experience we may finde in our selues.

The Vise of this point is for Exhortation vnto vs all : that seeing fasting is so profitable, so excellent, and of such great vse; let vs all carefully performe the same: We had experience hereof in our last humiliation, when God so miraculously (moued by our prayers) stayed the Pestilence raiping amongst vs : Oh that we would more frequently both publicly & priuatly make vse hereof. We haue disordered affections moving vs to euill, withdrawing vs from good, Gods iudgements hang ouer our heads, which (vnlesse by Repentance they be preuented) lighting vpon vs, may bring this Land into great (if not vtter) desolation ; and why doe we not by fasting humble our selues before God, for our sinnes and the abominations of the Land, that so his iudgements may be remoued from vs; and we returning and drawing nigh vnto him, he may be pleased, cuen to returne and draw nigh vnto vs?

*And with weeping.* This is the second thing which our Prophet requireth in their Repentance. The word in the Originall signifieth to send forth many teares, as we may read *Gen. 45. 14.* and *Ier. 9. 10.* This second hath great affinity with the third, and therefore that you may the better understand both, both are to be handled together.

*And with mourning.* This is the third thing required. The word in the originall signifieth, not onely a weeping, whereby teares appeare: but also mourning, which is in affliction, in the inward parts, which chiefly belongeth vnto a funerall pompe, as *1 King. 12. 13.* So that the Prophet doth not require them onely to fast, but likewise to weepe, to mourne, to groane in

the spirit with sighs and sobs vnto the Lord, to be wounded in spirit.

For the better understanding of this godly sorrow and mourning, we are to understand that weeping and mourning is a most excellent medicine for a troubled conscience, yea for the most part, they doe accompany the same, therefore *David*

Psal. 42.3.  
*Cibus animarū*  
*corroboratio-*  
*sensuum, abso-*  
*lutio peccato-*  
*rum, refectio-*  
*mentum, la-*  
*uacrum culpa-*  
*rum. Casiōd.*

faith, *That teares were his bread night and day*, whereupon *Casiōd* faith, that mourning is the food of the soule, the strengthening of the senses, the absolution of sinne, the refreshing of the mind, and the washing of faults. Hence they may be compared to many things in nature, of which I shall instance onely one, of water: for as water serueth 1. to wash away filthinesse outwardly, so the teares of vnfained repentance to wash away sinne, *Wash mee* (*said David*) *and I shall bee whiter then snow.*

Psal. 51.7.

The swans after they haue coupled together, doe not eate till they wash them selues, neither yet the Storke and Elephant retorne to their fellowes till they haue washed them selues, much more need haue we to be washed with the vnfained teares of repentance. 2. Waters are viuificatiue and quickening, and therefore we see trees which in the winter seeme dead, when spring commeth, and the water ascendeth, doe blossom; so the mind benummed with sinne, is by the teares of true repentance renewed, which otherwise would die, as the fish being out of the water. 3. As water is fruitfull wherewith the earth being watered produceth every thing in its kind, so our hearts hardened in sinne become mollified by the teares of Repentance. This effect of water is certaine, by that ouerflowing of Nilus in Egypt. 4. As water doth comfort such as are weary, both man and beast; so doe the teares of Repentance the wearied & troubled conscience. 5. As water softneth that which is hard, so the teares of repentance take away the security of Gods children, when the waters are moued, we shalbe whole. 6. As water is a strong fortification, as at Babylon, whose strength (though her walls were very great) consisted in this, that it was compassed about with waters, so the teares of repentance doe preserue vs against the strength of temptation and persecution; as by the falling of the water, the ayre becommeth purified

fied and cleare, so by the teares the conscience is clarified, for after temptation commeth a calme.

So then this weeping and mourning (required in my text by the Prophet, requisite to be in vs at this time) doth purifie, strengthen, and purge the heart of man to the per orming of good workes, in arising from the works of darknes<sup>t</sup> to a marueilous light.

Thus hauing shewed you the necessitie and excellency of those teares, of this weeping and mourning; these things are also to be considerid.

1. The diuers kinds of teares, and what teares are required of vs.

2. The reasons which may induce vs, to weeping, mourning, and shedding of teares.

For the first, there are two kinds of teares. 1. Wicked <sup>The kinds of</sup> teares. 2. Godly teares.

Wicked tears are false and counterfeit, diuellish and hellish  
1. I say the wickedes tears are false & hypocriticall. Such as *Ioabs* *Ismails*, when he killed *Amaia*; *Ismael*, when he killed the people that came to *Gedaliabs*; *Ababs*, whē he was reprooued by the Prophet for *Naboths* death; *Iudas* his after he betraied Christ. These are Crocodile teares which weepe when she hath killed a man, and by and by will doe the like. These are theevish and who-rish teares, who weepe before the Judge, but being at liberty walke in their former course. 2. The wickedes teares are diuellish and infernall, euen such as of the damned in hell, where there shalbe weeping and gnashing of teeth, which teares and mournings (saith Saint *Gregory*) are more to bee feared, then expressed.

Godly teares are of fourte soorts. 1. Such as proceed from Gods children to cleere and declare their innocency, as were godly teares. the teares of *Joseph*, *Susanna*, and the holy Martyrs of God in the time of persecution, whose teares are put in the bottle of God. 2. Such as proceed from a strong and liuely faith in the time of affliction whereby euen Gods children are comforted and refreshed, of which *David* faith, *My teares have beene* <sup>Psal. 42.3.</sup> *my meane day and night, while they haue said, where is my God.* There-

Therefore saith Saint *Augustine*, the Saints shed teares to see God dishonoured : griefe troubleth the soule : mourning doth enlarge it : enlargement giueth it ease. For in griefe wee sigh, sob, and mourne lest the heart shouldest burst with griefe, and in another place he saith, that nothing was pleasant vnto him, but mourning and teares. 3. The teares of brotherly loue and compassion : the teares which Christ weeped ouer *Lazarus* were loue-teares, whereunto even the beasts doe invite vs, as the horses and dogges of *Julius Cesar* did compassionate and lament their dead master. 4. The teares of true Repentance, such as were in *Peter*, whose offence was washed away by his teares running downe, when his shame was too great to bee knowne, which ought to bee in every one of vs, the tongue may dissemble, but those lay open the inward affections of the heart. Those are especially required in this place.

*Beda.* Thus then, all sorts of teares are not commendable and acceptable : but 1. such as are shed when we heare that God is dishonored. 2. When the word of God is oppressed, and the liberty thereof. 3. When the Church and seruants of God are persecuted, Gods word is contemned, the righteous are taken away from the earth, the people are destroyed in their finnes : such shold our be at this time.

Reasons to  
move vs to  
weape and  
weep

- 1.
- 2.
- 3.
- 4.
- 5.

For the second, diuers reasons may prouoke vs to the performance of this duty. 1. The remembrance of our grievous finnes and transgressions both originall and actuall. 2. The feare of Gods anger and iudgements to be powred out vpon vs by reason of our finnes. 3. The misery of this present life in the company of sinners amongst whom we liue. 4. The consideration of the ioyes of heauen which through sinne we haue lost, and cannot other wise be obtained, but by true weeping and mourning. 5. Weeping (which declareth a sorrow for sin) and mourning (wherby is signified a deepe and feeling sorrow) are tokens of true repentance. Send foorth the mourning women, and let them make haft, and take vp a lamentation for vs, *That our eyes may runne downe with teares, and our eye-lids gush out with water: Jerusalem wept sore in the night, and her teares run downe her cheekees.* 6. They wash vs from sinne, comfort

*Ier. 9.17.18.*

soft the cold conscience, and mollifie the hardnes of heart; and therefore teares in the holy tongue are taken for wine and oyle; for as wine doth gladden the heart, and oyle maketh the face to shine, so tears comfort and make the conscience ioyfull. 7. The loue which we owe vnto our country, *Israell* could not be glad in *Babel*, and (although we are not in captiuitie, as they were, praised be God) what cause haue we not to mourne? seeing our *Psalme 137.4.* foules are by sinne vanisched from God; and our bodies and hearts diuided asunder, whereat even our enemies reioyce: is not Gods hand both outwardly vpon our bodies, and inwardly heauy vpon our foules, even hardnesse of heart, which of all others is most fearefull; yes, of all things mans heart is most hard, vngentle, and intractable. Hereby both our selues are deceived and others, we deceiuie our selues in the judgement of things, vsing blinde and false spectacles, mistaking Gods will, esteeming euill good, and good euill, excusing our selues by the example of others, traualing with false guides, custome, example, multitude, ciuill honesty, lawes of men, &c. and so an errore in iudgement, breedeth deceit in practise: we deceiuie others, in leading them by our example, from the wayes of holynesse into the wayes of vnrighteousnesse: and haue not we cause to weepe for this. 8. They are comman-  
ded by God himselfe, they haue beeene vsed by our Saviour Christ and his Apostles, and holy men and women in former times, to refresh their troubled soules, yea the very stones pro-  
voke vs to this dutie, which before change of weather drop teares.

The Vses hereof are threefold.

For Exhortation: seeing mourning and weeping are the companions of true Repentance: let vs all mourne & weep, say of our sins, as *Bernard* saith: O wretched and vnhappy generation, whose father is hard carefulnesse, whose mother is shamefull filthinesse, whose sister is base vncleanesse, whose nurse is falsehood, whose reward is everlasting bitterness: O sinfull generation, borne in care, swadled in shame, attended by vice, nourished with folly, wedded to sinne, hath issue eternall misery. Let vs lament the abundance of our sinne, lest we

8.

*Ber de sper.  
penit.*

lament for the losse of *Sion*; either we must weepe here, or weepe in hell. Let vs weepe with *Mary Magdalen*, if we would be comforted with her. It is not enough to weepe with the eyes, valesse also we weepe with our hearts, otherwise we are but time-weepers. Oh let the eyes of our vnderstanding and memory call to minde those sinnes which we haue done, and mourne for them; and let the eyes of our bodies shad teares abundantly, send them downe the cheekes, as through spouts, yea making furrowes therein by their continuall plowing. Let vs truly weepe, vnsainedly repent, and so continue vnto the end, as *Jacob* would not let God goe, till he had obtained a blessing, as *Hanna* ceased not from weeping till she had obtained her desire; so let vs still weepe and mourne, till God accomplish our desires : as sweet drops doe make a fertile spring, so harty mourning maketh a vertuous soule; and that this may be performed, the Apostle *Paul* requireth sixe things :

*Rom. 12.1.*

*Eccles. 3.4.*

1. We must give our body and soule to God. 2. We must give that which is our owne. 3. It must be willingly, not constrained. 4. Our gift must be holy and vndefiled. 5. That it may be acceptable to God. 6. That it may be reasonable. Oh that we would looke into our owne estate, and narrowly marke the same ; we might finde many things which might moue vs to weepe : *Solomon* saith, that *there is a time to weepe* ; we may say, now is that time in this Land. Gods iudgements vpon vs, greater hanging ouer our heads : the distressed estate of Gods Church abroad, the multitude and malice of our enimies, diuisions and contentions amongst our selues ; the great abhominations of the Land : all these (I say) and many others should moue vs to weepe and mourne. Oh let vs wash our beds, and water our couch with our teares : and thus sowing in teares, we shall reap in ioy. Let these be the causes of our teares ; these are the times of mourning. wash your faces with water, and couer the Lords altar therewith, take heede vnto thy selfe, for they which now laugh shall one day weepe. Oh, blessed is the shedding of such teares, producing the fruits of celestiall comfort. One weepeth in sicknesse, another for oppression, and worldlings for worldly causes ; but it is thou O sigh-

*Psal. 126.5.*

righteous soule, which shalt receive profit by the teares, in the purifying of thy minde.

For Reprehension, vnto such as either mourne not at all, or *Vſe 2.* mourne not aright: many mourne not at all, neither for their owne finnes, nor for the abhominations of the Land: Who weepeth when he heareth God dishonoured? whose eyes stand full of water, at the Apostacie of thousands in following the Beast, which are marked in the forehead for destruction? who mourneth, that our greene trees dye and wither, and that we which are aliue, are but dry branches? who weepeth for himselfe? who weepeth that he cannot weepe enough? we are for the most part hard hearted, vnaquainted with this holy exercise: some weepe not aright, as hypocrites, and other worldlings for worldly causes.

For Consolation, vnto all such as exercise this holy dutie: *Vſe 3.* thou weepest at euening, thou shalt haue ioy in the moraing; thou shalt be marked with the letter *Tau*, and preserued, *Ezek.9.4.* when others shall be destroyed: thy teares shall not be shed in vain, the Lord doth behold them, the Lord doth regard them; the Lord will bestow vpon thee thine hearts desire.

Thus ye haue heard that God did require of his people (as he doth now of vs) to testifie their vnsainted Repentance, with fasting, with weeping, and with mourning: that as formerly they had multiplied their finnes, they might now multiply their sorrow for them; and as formerly they had reioyced in their finnes, so now they might weepe and mourne for the same; that as formerly they had pined their soules by sinning, they might now abstaine from all their former delights, punishing their bodies with fasting, with weeping, and with mourning. Hence two other points may be obserued.

1. That great finnes require great sorrow and lamentation.
2. That a sorrowfull spirit ought to accompany a penitent heart.

For the first: Great and generall offences require a great and general sorrow and lamentation. The *Israolites* being o-  
N 3 uercome

*Judg 20.26.* uercome by the *Beniamites*, fasted and prayed all the day vntill the euening, and the day following they obtained the victory: our priuate and publike sins, require priuate and publike humiliation, that we may vanquish our sinnes as they did their enemies.

*Reas. 1.*

The Reasons hereof are these two. 1. That there may be some proportion betwixt our sinnes and our sorrowes: that great sins, and great sorrowes, much sinning, and much mourning may follow the one vpon the other. 2. That both we may be the more prouoked to repent, and the Lord more moued to pardon: the more sensible our sorrowes are, the more seruent are our prayers, and the more seruent our prayers are, the more doe they prouoke Gods loue towards vs: this kinde goeth not out, but by prayer and fasting; if our sorrowes are sensible, our prayers earnest, our groanes strong, then thine heart is acceptable vnto the Lord.

The Vses hereof are twosold.

*Vse 1.*

For Instruction: In expressing our Repentance, we must vndergoe many sorrowes: our life must be filled with feare, our heart with sorrow, our comforts with mournings, we must suspect our eating, lest we take too much delight therein; we must doubt our actions, lest they prove hurtfull; we must bridle our natural affections, lest they exceede measure; hauing alwayes a care to run the way of Gods Commandements.

*Vse 2.*

*2 Sam. XI. 11.*

For Exhortation: We haue sinned much, oh let vs repent much; if we be children, let vs now fast, weepe and mourne: if *Uria* would not rest in his bed, till *Isa* and the Lords heast were atrest, then I exhort you now in the feare of God, fast, weepe, and mourne now in this time of misery, and rest not in this time of trouble, in these dangerous dayes. I doe not say that the Bridegrome is taken from vs (although we deserve it) but it is to be feared that our Candlestick shall be remoued; for there is now more time spent in feasting then in fasting, in laughing then in weeping, in rejoicing then in mourning: our sinnes cannot otherwise be put away, God iudgements otherwise be remoued, but by fasting, weeping and mourning.

But

But alas our Tavernes and Alchouses, our Stewes and Stage-s are oftenfuller, yea at all times more frequented, then our Churches: our peace maketh our liues licencious, our manners monstros, and our names odious. The Lord amend it.

For the second. A sorrowfull spirit ought to accompany a *Doct.* penitent heart: hence the Apostle *Paul* faith, *Godly sorrow, 2 Cor. 9.10. worketh Repentance, never to be repented of.* This seeking is not in many in these dayes; and therefore it may be accounted a wonder; but it may be more admired, that we haue so much preaching, and so little practise. The Medicine that worketh most forcible, causeth greatest paine, and speediest cure; even so the bloud of Christ, doth most sweetly wipe away our sins, when we are most pricked in conscience; marke this, you which haue never wept one teare for your finnes; without Repentance there is no salvation; without godly sorrow there is no repentance; without prayer there is no godly sorrow: this followeth vpon a sense of Gods anger for our finnes.

The Reason hereof is this; because there is no comming *Reason.* to Christ, vntill we finde our selues oppressed, then we haue most accesse vnto Christ, when we haue most sorrow: and thus the Lord doth temper our estate, that when wee are lost in our selues, he findeth vs, for his Strength is perfect in our weakness. O happy sorrow which draweth vs to our God: as a guide it leadeth vs; as a broome it sweepeh the passage; it craueth pardon, and openeth the gate of Christs mercy, and lendeth vs wings to fye thereunto: as in the winter most raine falleth, so in distresse there is greatest comfort.

The Vses hereof are twofold.

For Instruction: then we are in greatest danger, when we *Vse 1.* are least sorrowfull; worldly medicines (playing, dancing, drinking) are not fit for those heauenly sores. Drinke is good, but not for them which haue eaten poysone; so mirth is good, but not alwayes. It must be at some times banished with fasting, weeping and mourning, neither must our mourning take away hope of pardon (which is the estate of the wicked,

for, if we doe truely mourne, Gods anger shall be turned away, he will pardon vs; our faith (though weake) maketh vs vicious: as there may be life in the body, though not perceiued; so there may be in the soule, though not discerned; as it was in *Daniel*, who said, *This is my deaſt*, yet recovered both his health, and ioy in the holy Ghost.

For Exhortation: let vs by true sorrow for sinne, testifie our true Repentance: by this purgation we shall recover health, though the paines of true Repentance exceede the paines of the body: and for this caufe good men are said to ſuffer hell in this life, yet affire thy ſelfe of heauen in the life to come; mourne and weepe, though God ſo a time delay, yet he heareth thee, and will grant thy requests. Our Sauiour ſaith, *Father I thankē thee, that thou haſt heard me*: and yet at this time *Lazarus* was not raised. Marke this well, that we must also be ready to beleue that God will grant that which wee aske as we are ready to demand and pray for the ſame.

To draw to an end: As the Lord by his Prophet required of the *Jewes* to turne vnto him with all their heart, with fasting, weeping and mourning, that they might prevent thoſe judgments which were threatened againſt them: ſo also at this time, he requireth this dutie at our hands, he requireth our turning; euen an holy reformation of our corruption, whereby we must be ſorry for euill doing, and more carefull to admoniſh others by our fals, and to prevent ſinne in our ſclues, and more wiſe to avoid the occasions thereof. If wee finde more cheerefulneſſe in troubles, more patience in waiting vpon God, more care to make our enemies Gods friends, taking to heart ſinnes of the time; more ſorrow for ſinne, then crafes; if we ſeele an increase and growth of grace, with a longing deſire for our perfection in glory: theſe are certaine and vndoubted tokens of our true conuerſion vnto the Lord; which is the onely means to remove thoſe judgments which lye vpon vs, and preſent thoſe which hang ouer our heads.

For this cause let vs try and examine our selues, what wee finde within vs which may condemne vs. To this effect, let the heart which is the seate of the affections speake to every one of vs, or more plainlye let conscience now speake boldly to all sorts of people (for the heart is still put for the conscience amongst the Hebrewes, they hauing no particular word for it, so that a pure heart, and a pure conscience are equiualent tearmes, as diuers places of scripture confirme) telling them both whererin they doe amisse, and likewise what God doth require of them.

And thou, oh Conscience, that thou maiest execute thy office aright; speake in the language of Canaan, spare no mans person, tell every one of their sinnes.

Goe vnto all Christian Princes, will them to tread in the scope of *Iosiah*, by weakning the power of Antichrist, pulling downe the high places, spreading Leuites throughout their land to preach the word of God, that godlines may bee maintained and sinne punished.

Goe vnto the Nobilitie, and tell them, that there is no true *The Nobles*. Nobility without a good conscience.

Goe to the Counsellors, and Judges, and say vnto them, that Magistrates must be men of courage: fearing God, louers of the truth, and haters of couetousnesse, that they ought to abandon *Balaams* wages, and shake all bribes out of their laps.

Get thee to the tribe of *Levi*, Say, lay hand suddenly on no *The Ministry* man, bid them that they deliuer the whole counsell of God, though some with *Demas* embrasse the world, and others with *Iudas* betray their master; let them cry in the eares of all men, and shooe the arrowes of Gods vengeance against the brasen faces of impenitent sinners.

Goe to the Gentrie, tell them that Gentility consisteth not in cutting of a card, casting of a die, marching of a cocke, or in hollowing after a dismall cry of hounds, or in buying and selling spirituall liuings, but in liuing vpon their own in the feare of God.

**Tradsemens.** Goe and tell Tradesmen, that they must make an equal measure and iust ballance, and that they keepe a good conscience abroad and at home : Let labourers take this to heart, for if the Lord did not often crosse men in their tillage, they would euen worship their Ploughes.

**Papists.** Goe, and tell the *Romanisſts*, that there is no true and vpright conscience kept by blowing vp Parliament houses, murdering of Kings, or causing their subiects to rebel against them.

**Iewes.** Tell the *Iewes* that the *Meffiah* is come, in whom, if they doe not not beleue, they cannot be sau'd.

**All wicked persons.** Goe, terrifie all wicked persons ; tell the Swearer, that the flying Booke full of curses shall light vpon him : the Sabbath-breaker, that there is no rest for him in heauen : Whoremongers, that the Lord shall judge them : Murtheters, that murther cyth to the heauens for vengeance : Lyars, Drunkards, Gluttons, Epicures, Deceiuers, &c. meet with them all (for thou canst haue accesse vnto them at all times) strike, wound, and terrifie the whole crew of them : hunt them from lurking places, that they may be turned from their euill wayes, ere they be turned to eternall torments.

Oh, let vs in time returne vnto the Lord, before destruction come vpon vs : let vs not in this time of peace, abuse Gods mercies, refiſting the law of righteousness. This was the losſe of those famous Churches in *Gracia*, and *Asia*, this may be our lot ; it may come to passe (and we may iustly feare it) that others may ſay of this Land, as we now of theirs, there were Churches, but are not now; there was the Gospell preached, but is not now. The Lord giue vs eyes that we may be wiſe in time, and repente, in that we haue fallen from our former loue.

Be not vnthankfull for your Peace, leſt it be turned into Warre ; be not proud of your benefits, leſt you be ſtripped of your ornaments, be not ſecure in your glory, leſt you bee put to fowrow. Let vs all pray for true conuerſion vnto the Lord, and that our Peace may continue : Let God be our Gouernour, let the Saints dwell with

amongst vs; let the Churches be our Courts; let the Preachers be our Councell; let Religion be our exercise; let Prayers be our weapons, and Faith our shield, and holinesse our armour: Let vs root sinne out of our hearts; let vs washa all the spots of euill from our liues: let vs cast downe all the Castles of the Diuell in our Land; let vs driue away whatsoeuer worketh vrighteousnesse. Those are the teares which the Lord desireth, even such as proceede from the conuersion of the heart.

Let Prince and people, Clergie and Laicie, mourne with spedde, for the Lord is gone out against vs: weepe old men and women; weepe young men and maides; let vs all mourne, for the day of the Lord is at hand, and is come already. Therefore now turne with fasting, weeping, and mourning; let it be in greater measure at this time, then hath beeene formerly, because Gods anger is in wonderfull measure kindled against vs. Let sorrow be our songs; and if we doe truely mourne, then I say with *Chrysostome*, as after a great raine, the ayre becommeth cleare and pure; so after a shover of teares followeth the puritie and tranquilitie of the minde. So shall the Prophecie of *Daniel* be fulfilled in vs, that although the troubles of the righteous are many, yet the Lord deliuere them out of them all. Such as weepe sowe precious seede, and shall (doubtlesse) reioyce in bringing home their Sheaues: if wee sowe in teares, wee shall reape in ioy; for Christ shall wipe all teares from our eyes, and shall bring vs at length to a

Citié, not made with hands, but eternall in the heauens,

where there shall be no night, neither candle, nei-

ther light of the Sunne, for the Lord God

shall be our light, and we will the

Saints shall reigne for  
ever and ever.

*Sicut post rebu-  
mentem: imberes  
mundus aer ac  
parus efficitur,  
ita & post la-  
chrymarum plus  
minus serenitas  
menis sequitur,  
atque tranquil-  
itas. Chrysostomus  
per Mattheum  
Psal. 34.19.*

Reuel.22.5.